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# HEBREW SYNTAX.

BY

REV. A. B. DAVIDSON, LL.D., D.D.,  
PROFESSOR OF HEBREW AND OLD TESTAMENT EXEGESIS,  
NEW COLLEGE, EDINBURGH.

THIRD EDITION.

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A. B. DAVIDSON, LITT.D., LL.D.,  
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## PREFACE TO THE TENTH EDITION.



THE necessity for another Edition of this Introductory Grammar leads me to hope that it has been found useful to beginners in Hebrew, and that the attempt made in it to combine a statement of the principles of the language with progressive exercises for practice upon them has not altogether failed.

In this Edition some parts in previous ones that appeared too brief and obscure have been made fuller and simplified; examples have been added, where wanting, and some additional Tables and Paradigms introduced. It is hoped that these changes will be found to be improvements.

Some irregularity in the grammatical order of the sections has naturally been occasioned by the requirements of an Exercise Book. It was necessary, for example, to introduce the Inseparable Prepositions and the Conjunction at an early stage, and also to make the First Declension of Nouns precede the Verb, in order to have materials for the construction of

sentences; but the proper grammatical order has been followed as closely as possible, and the outline of Grammar has been kept distinct from the Exercises, in order that, if desired, it may be used without them.

I have to express my thanks to several scholars and teachers who have kindly offered me useful suggestions and corrections, particularly the Rev. J. T. Fowler, Vice-Principal of Bishop Hatfield's Hall, and Hebrew Lecturer in the University of Durham; and to Mr. J. Iverach Munro, who has greatly helped me by reading the proofs.

EDINBURGH, *November* 1891.

# CONTENTS.

SECTION	PAGE
1. Hebrew Alphabet, . . . . .	1
2. Vowel Sounds. Vowel Letters, . . . . .	3
3. External Vowel Signs, Massoretic Points, . . . . .	6
4. Coalition of Massoretic and Textual Vocalization. . . . .	10
5. Principles of the Syllable, . . . . .	11
6. The Vowel System and the Tone, . . . . .	13
+ 7. Daghesh. The Letters <i>Beghadhkephath</i> , . . . . .	17
8. The Gutturals, . . . . .	21
9. The Quiescents, . . . . .	23
+ 10. The Accents. <i>Metheg</i> . <i>Maqqeph</i> . <i>Pause</i> , . . . . .	25
11. The Article, . . . . .	30
12. Personal Pronouns, . . . . .	31
13. Demonstrative, Relative, and Interrogative Pronouns. . . . .	33
14. Inseparable Prepositions, . . . . .	35
15. The Conjunction, . . . . .	37
16. The Noun. Inflection, . . . . .	38
17. Cases. Construct state. . . . .	41
18. First Declension, . . . . .	45
19. Pronominal Suffixes, . . . . .	48
20. The Verb. Perfect, . . . . .	51
21. The Imperfect, etc., . . . . .	55
22. Verb Transitive and Intransitive. ( <i>Active and Stative</i> ), . . . . .	57
+ 23. The Moods. <i>Vav</i> Conversive, . . . . .	60
24. Scheme of the Regular Verb, . . . . .	64
25. <i>Niph'al</i> , . . . . .	65
26. <i>Pi'el</i> , <i>Pu'al</i> , <i>Hithpa'el</i> , . . . . .	67
27. <i>Hiph'il</i> , <i>Hoph'al</i> , . . . . .	70
28. Skeleton Paradigm of Regular Verb, . . . . .	72
29. Second Declension, . . . . .	73
30. Third Declension, . . . . .	77

SECTION	PAGE
31. Verbal Suffixes, . . . . .	79
32. Irregular or Weak Verbs, . . . . .	82
33. Pe Nun Verbs, . . . . .	83
34. Pe Guttural Verbs, . . . . .	85
35. Pe 'Aleph Verbs. Nouns Pe Guttural, . . . . .	86
36. 'Ayin Guttural Verbs and Nouns, . . . . .	88
37. Lamed Guttural Verb and Nouns, . . . . .	90
38. Lamed 'Aleph Verbs and Nouns, . . . . .	92
39. Pe Vav and Pe Yod Verbs, . . . . .	95
40. 'Ayin Vav and 'Ayin Yod Verbs, . . . . .	98
41. Nouns 'Ayin Vav and Yod, . . . . .	102
42. Double 'Ayin Verbs, . . . . .	105
43. Nouns Double 'Ayin, . . . . .	107
44. Lamed He Verbs, . . . . .	110
45. Apocopated Forms and Nouns Lamed He, . . . . .	113
46. The Verbal Forms Perfect and Imperfect, . . . . .	118
47. The Adjective, Comparison, . . . . .	121
48. The Numerals, . . . . .	123
49. Particles. Their Suffixes, . . . . .	125
English-Hebrew Vocabulary, . . . . .	129
Hebrew-English Vocabulary, . . . . .	147
Paradigms of Verbs and Nouns, . . . . .	164
Table of Irregular Nouns, . . . . .	200

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 ADDITION.

On § 48, The Numerals, see the simplified statement, *Syntax*, p. 57, *Obs.*



# OF SOUNDS AND WRITING.

## § 1. HEBREW ALPHABET.

Name	Form	Sound and Sign	Signification of the name	Numerical value
ʿĀ-leph	Final א	ʿ	Ox	1
Bêth	ב	b, bh	House	2
Gî-mel	ג	g, gh	Camel	3
Dâ-leth	ד	d, dh	Door	4
Hē	ה	h		5
Wāw (Vāv)	ו	w, v	Hook	6
Zâ-yin	ז	z (in zero)	Weapon	7
Hêth	ח	h X	Fence	8
Têth	ט	t (lingual)		9
Yôdh	י	y	Hand	10
Kaph	ך	כ, kh	Bent hand	20
Lâ-medh	ל	l	Ox-goad	30
Mêm	ם	מ	Water	40
Nûn	ן	נ	Fish	50
Šâ-mekh	ס	š	Prop	60
ʿĀ-yin	ע	ʿ	Eye	70
Pê	פ	p, ph	Mouth	80
Çâ-dhê	ף	ç (ts or ss)		90
Qôph	ק	q (guttural k)		100
Rêsh	ר	r	Head	200
Sîn, Shîn	ש	s, sh	Tooth	300
Tāv (Tāv)	ת	t, th	Sign or cross	400

1. These 22 letters are all consonants Hebrew is written from right to left.

2. The letter **א** expresses simply the emission of the breath. It may be well heard if in such words as *ye'ēsoph*, *yo'omar*, the stream of sound of the first vowel be suddenly shut off, and the second vowel uttered with a new emission of breath.

The letter **ח** had probably two sounds, one rough like *ch* in the Scotch word *loch*, and another a smooth deep sound of *h* very difficult to produce.

The letter **ך** had also two sounds, the one a sharp guttural sound, bearing the same relation to **א** that **ח** bears to the simple **ה**, the other a vibratory palatal sound like the French *r*.

These three letters, along with **ק**, represent peculiar Semitic sounds.

3. Six of the letters have a double pronunciation. The difference is indicated by a point in the bosom of the letter, thus: **ב** **ג** **ד** **כ** **פ** **ת** have the sounds *bh* (*v*), *gh*, *dh* (*th* in *this*), *kh* (*ch* in *loch*), *ph*, *th* (in *think*), but **ב** **ג** **ד** &c. have the ordinary sounds of *b g d k p t*. This point is called *Daghesh* (§ 7).

4. The letter **ו** is sounded by most Scholars like *w* though some give it the sound of *v*.

The *lingual* sound **וּ** *t* is produced by pressing the flat of the tongue to the top of the mouth.

The sign **שׁ** *Shin* sounds *sh*; **שׂ** *Sin* sounds *s*, and so **ס**.

5. The five letters *k m n p ç*<sup>1</sup> have each two signs, of which the second is used when the letter is the last consonant of a word. All the finals except *m* have a tail coming below the line, and no other letter except *qoph* comes below the line.

6. *The letters and signs in the column marked "sound and sign", Table p. 1, are those for the most part now adopted to represent the Hebrew letters, and should be employed in transliteration into English.*

<sup>1</sup> The sound of this letter was probably a strong flat *ss*; but the Alphabet has so many *s* sounds that the traditional *ts* may be retained for the sake of distinction.

Rem. *a*. On 2. The clear sound of *ŷ* is represented in the Sept. by the *spiritus asper* or *lenis* of the Greeks (the former of which is now generally adopted as the sign of the letter), and the gargling sound by the letter  $\gamma$ . Cf. Gen. 2. 8; 10. 21; 10. 19. It is decidedly wrong to represent either of its sounds by the nasal *ng*.

Rem. *b*. Observe how the following letters are distinguished: ב *b* has a foot-stroke going behind, כ *k* is round and נ *n* square, while ג *g* is broken at the foot; ד *d* is square at the top, and ר *r* is round; ה *h* is open at the top, ח *h* is shut, and ת *th* has a foot at the left; י *y* does not touch the line, ו *w* does, ז *z* has a cross-stroke at the top, while ך final *n* comes under the line; ס *s* is round and מ final *m* is square; ט *t* is open at the top and ם *m* open at the foot.

EXERCISE. WRITE THE FOLLOWING IN ENGLISH AND HEBREW.

בנו, דבר, ירד, ירך, גנב, ובדו, ימיט, טעם, מיטט, עצה, החשך,  
קצה, כפים, מינן, מים, דן, כנען, אחת.

bh, b, l, lm, ml, şt, shn, lkh, gdh, dgh, qvph, rç, kph, çv,  
hm, zyn, mş, mt, ç, r', 'm, yvn, nvn, mym, 'vphph, hms,  
ççç, tmm.

N.B. The forms *bh*, *kh* &c. represent ב, כ &c. without the dot;  
*b*, *k* &c. the dotted letters (No. 3).

## § 2. VOWEL SOUNDS. VOWEL LETTERS.

1. *Vowel Sounds*. The three primary vowel sounds in Hebrew, as in other languages, are A I U (pronounced *ah ee oo*) which pass through the following modifications:

	A	I	U
a { primary pure short vowels	a	i	u
b { deflected short	(e, i)	e	o
c { pure long vowels	â (ô)	î	û
d { diphthongal long vowels		ê	ô
e { extension of pure short to tone long	ā	ē	ō
f { extremest shortening of a vowel	° ä	° ë	° ö

This table is not exhaustive, but it contains the main elements of the system. See the *Rem.* on p. 4.

1) *Pure short vowels*. The first line exhibits the three primary vowel sounds *a i u*; and the second line the deflection of these into related short sounds. The vowel *a* passes many times into *e*, and then further into *i*. The sounds *e o* have now at least equal currency with *i u*.

2) *Pure long vowels.* The pure long vowels  $\hat{a}$   $\hat{i}$   $\hat{u}$  may be supposed to arise from the pure short by simple extension or duplication; or by short vowels coalescing with  $y$ ,  $w$ , as  $iy = \hat{i}$ ,  $uw = \hat{u}$ . The pure long  $\hat{a}$  is less common than the others,  $\hat{o}$  being often found instead of it.

3) *Diphthongal long vowels.* Another class of long vowels are the diphthongal,  $\hat{e}$   $\hat{o}$ , which have arisen from the vowel  $a$  coming before  $i$  and  $u$ , or before  $y$  and  $w$ , thus  $\left. \begin{array}{l} ai \\ ay \end{array} \right\} = \hat{e}$   
 $\left. \begin{array}{l} aw \\ au \end{array} \right\} = \hat{o}$ . Hebrew hardly uses the diphthongs  $ai$  and  $au$  (the sounds in *buy* and *how*), preferring, like English and French, the sounds  $\hat{e}$  and  $\hat{o}$  instead of them.<sup>1</sup>

4) *Tone-long and indistinct vowels.* The great strength of the Accent or Tone in Hebrew seems to affect short vowels in two ways: on the one hand it extends those in its immediate neighbourhood, giving rise to the vowels called *tone-long*  $\bar{a}$   $\bar{e}$   $\bar{o}$ ; and on the other hand it greatly shortens those at a distance from it, giving rise to a class of sounds, which, though vocalic, are too brief and indistinct to perform the functions of real vowels. The commonest of these indistinct sounds is a very short indefinite sound, nearest perhaps to  $e$  in the syllable *be* of *believe*,—represented by the small  $e$  above the line;<sup>2</sup> but others approach so much towards distinctness that their affinity to one or other of the three vowels  $a$   $e$   $o$  can be detected; they are  $\check{a}$   $\check{e}$   $\check{o}$ .

Rem. In the above Table the letters A I U indicate the three primary, generic vowel sounds, and the small letters the actual vowel sounds of the language. The notation adopted is convenient. The *pure long* and *diphthongal* vowels (both of which are unchangeable) are indicated by the circumflex,  $\hat{a}$  &c.; the *tone-long* vowels (which are changeable) by the long mark,  $\bar{a}$  &c.; the *indistinct* vowels by the short mark,  $\check{a}$  &c.; while the *simple short* vowels remain unmarked.

2. *Vocalization.* All the Shemitic Alphabets consisted originally of consonantal signs only (§ 1. 1). It is characteristic of their first efforts towards vocalization to make

<sup>1</sup> The sounds  $ay$  often combine into an open  $\hat{e}$  with the tone, instead of forming the more extended  $\hat{e}$ .

<sup>2</sup> The same sound is heard in German words beginning with two cons., e. g. *knie* i. e. *k<sup>e</sup>nie*.

use of certain feeble consonants to represent vowels, particularly at the end of words. The various dialects differ considerably in the degrees of completeness to which they have developed this method of vocalization.

3. The consonants used in Hebrew for this purpose are ׀ ך ם ן, which on account of this use have sometimes been called *vowel letters*, thus:

1) The guttural, or *a* sound was indicated by the guttural letter *Aleph*, when not final (though indication of non-final *a* was rare), and sometimes when final.

Final *a* was chiefly indicated by *He*.

2) The palatal, or *i* and *e* sounds were indicated by the weak palatal *Fod*.

Final *e* was often indicated by *He*, but not final *i*.

3) The labial, or *u* and *o* sounds were indicated by the weak labial *Fav*.

Final *o* was often indicated by *He*, but not final *u*.

Briefly: *i* and *e* (medial and final) were represented by ך

*u* and *o* (medial and final) . . . . . ן

all *finals* (except *i* and *u*) . . . . . ם

Rem. In this textual vocalization, vowels of the *second* class (*i* and *e*) and of the *third* class (*u* and *o*) were almost always indicated by the vowel letters, when *final*, less uniformly when medial; in the latter case they were often so indicated when *diphthongal*, also when *pure long* (*ê ô î û*), but not when *tone-long* (*ē ō*), nor when short. Vowels of the *first* class (*a* sounds) were rarely indicated when not final, and not uniformly even when final.<sup>1</sup>

<sup>1</sup> See note 2, p. 8.—The above statements regarding the so-called *vowel letters* are general; their use can hardly be understood without a knowledge of the history of the language. 1. It is probable that they were used at first chiefly at the *end* of words, e.g. to mark pronominal suffixes (§ 19) and inflectional terminations, which were important for the sense. 2. In the *middle* of words they were chiefly used where *w* and *y* were elements of the word, e. g. formed diphthongs afterwards pronounced as vowels, or characterized the root (Ayin Vav and Yod verbs, § 40). 3. Later their use was extended to mark long vowels in general.—There is thus a great want of uniformity in the usage. In general they are most employed towards the end of words, and when the same long vowel occurs twice in a word it is usually only once written fully.—The representation of final *a* by *Aleph* is mostly late (usual in Aramaic), Num. 11. 20. Is. 19. 17. Ez. 27. 31; 31. 5; 36. 5, Ru. 1. 20, Lam. 3. 12, Ps. 127. 2, Dan. 11. 44.

EXERCISE. WRITE THESE WORDS IN ENGLISH LETTERS:

נא, מה, לה, לי, לו, לין, לון, מי, מימי, שילו, קובה, לולי,  
 סרים, היניק, הושיעה, כוסים, הוריתי, ראמות, קול, קולותינו,  
 עק, הובישו, היליכי, הוליכו;

Write these Hebrew words, expressing the vowels by *vowel letters*:

shûr, shôr, shîr, shîrîm, şuş, şuşôthênû, shâtîm, qôç, li, lô,  
 lû, mê, mêshîbh, môth, hêlîl, hûl, hîlâ, çîph, mêqîç, tóbhê,  
 mirî, hôshîbhû, rîn, hôlikh, hêlikhû, lûlê, mênîqôthênû.

### § 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

1. So long as Hebrew was a living language, the helps to vocalization described in § 2. 3, though scanty, might be found sufficient. But when the language ceased to be spoken and became unfamiliar, fuller representation of the vowels was needful for correct reading. This necessity, in combination with the literary activity of the time, gave rise to the present very complete system of vowel signs.

As the pronunciation of the language was not expressed by signs but handed down by tradition, this tradition became an important branch of study. The word for "tradition" is *Massôrah*, under which term was embraced the whole Textual Criticism of the Scriptures, including the vocalization and reading. Hence those who employed themselves about this have been called Massorettes, and the new system of vowel signs introduced by them is named the Massoretic System of Points.

The history of this system is difficult to trace. The names of its authors are quite unknown. So complicated and perfect a machinery of signs could have been matured only very slowly and by successive generations of labourers. The system probably dates from the sixth and following centuries; neither Jerome (d. 420) nor the Talmud (c. 500 A.D.) appears to know anything of vowel *signs*. Being the result of a formal scientific effort to express the pronunciation of the language, it is, like all systems of vowel notation arising in similar circumstances, completely phonetic; the new signs, however, are not regarded as integral

parts of the word and are not placed among the consonants, but, with rare exceptions, beneath or above them, *outside* the word.

The names given to the vowel signs probably have some reference to the action of the mouth in uttering the sounds. These sounds are contained in the first syllable of most of the names. The signs have probably all arisen by various modifications from the single point or dot.

2. TABLE OF EXTERNAL VOWEL SIGNS OR MASSORETIC POINTS.

A class.		I class.		U class.			
Short vowels	$\left. \begin{array}{l} p\acute{a}thah \\ a \end{array} \right\} \text{fat}$	$\begin{array}{c} \dot{\text{h}}ireq \\ \text{---} \\ \dot{\text{i}} \end{array}$	$\begin{array}{c} \text{---} \\ \dot{\text{i}} \end{array}$	$\begin{array}{c} \text{---} \\ \dot{\text{u}} \end{array}$	$\begin{array}{c} \text{---} \\ \text{u} \end{array}$	put	
	$\left. \begin{array}{l} q\acute{a}mc\grave{c} \\ \text{---} \\ \acute{a} \end{array} \right\} \text{small}$	$\begin{array}{c} \dot{\text{s}}'gh\acute{o}l \\ \text{---} \\ \dot{\text{e}} \end{array}$	$\begin{array}{c} \text{---} \\ \dot{\text{e}} \end{array}$	$\begin{array}{c} \text{---} \\ \dot{\text{o}} \end{array}$	$\begin{array}{c} \text{---} \\ \text{o} \end{array}$	on	
Long vowels	$\left. \begin{array}{l} q\acute{a}mc\grave{c} \\ \text{---} \\ \acute{a} \end{array} \right\} \text{small}$	$\begin{array}{c} \dot{\text{h}}ireq \\ \text{---} \\ \dot{\text{i}} \end{array}$	$\begin{array}{c} \text{---} \\ \dot{\text{i}} \end{array}$	$\left. \begin{array}{l} \text{---} \\ \dot{\text{u}} \end{array} \right\} \begin{array}{l} \dot{\text{u}} \\ \text{---} \\ \dot{\text{u}} \end{array}$	$\begin{array}{c} \text{---} \\ \dot{\text{u}} \end{array}$	shureq qibbuc	true
	Indistinct vowels	$\left. \begin{array}{l} \text{simple } sh'va \dots \text{---} \\ \text{composite } sh'vas \\ \text{or } \dot{\text{h}}atephs \dots \text{---} \\ \acute{a} \end{array} \right\}$	$\begin{array}{c} \text{---} \\ \dot{\text{i}} \end{array}$	$\begin{array}{c} \text{---} \\ \dot{\text{e}} \end{array}$	$\begin{array}{c} \text{---} \\ \dot{\text{e}} \end{array}$	$\begin{array}{c} \text{---} \\ \dot{\text{e}} \end{array}$	holem
			$\begin{array}{c} \text{---} \\ \dot{\text{e}} \end{array}$	$\begin{array}{c} \text{---} \\ \dot{\text{e}} \end{array}$	$\begin{array}{c} \text{---} \\ \dot{\text{e}} \end{array}$		

1) The vowels in the English words annexed probably pretty well correspond to the Hebrew vowels, e. g.  $\overline{\text{a}}$  = the *a* in *small*;  $\overline{\text{a}}$  = the *a* in *fat* &c. The notation  $\hat{a}$ ,  $\bar{a}$ ,  $\acute{a}$ ,  $\bar{e}$  &c. in the above Table is the same as that in Table § 2, p. 3.

2) *Long and Short signs.* There are five short signs, viz.  $\overline{\text{a}}$ ,  $\overline{\text{e}}$  (short),  $\overline{\text{a}}$ ,  $\overline{\text{e}}$ , and  $\overline{\text{a}}$ ; and five long, viz.  $\overline{\text{a}}$ ,  $\overline{\text{e}}$  (long),  $\overline{\text{a}}$  or  $\overline{\text{e}}$  (long),  $\overline{\text{a}}$ , and  $\overline{\text{e}}$ . When this Table is compared with that in § 2, to which it corresponds, it will be seen that the Massorettes invented only one sign for any long vowel sound, expressing a pure long, diphthongal, and tone long sound by the same symbol.<sup>1</sup>

The representation of the vowels *i* and *u* was also peculiar. In the case of the vowel *i* the one sign  $\overline{\text{a}}$  was thought sufficient to represent both its long and short sounds, as  $\text{הִשְׁמָדִים}$  *hish-mî-dhâm* (he destroyed them). Short *u* is expressed by *qibbûç*, as  $\text{שֻׁלְחָן}$  *shul-ḥân* (a table). Long *û* was usually already represented in the text by *vav*, in which a point was inserted, forming *shûreq*, as  $\text{קוּם}$ , *qûm*, pointed  $\text{קוּם}$  (to arise). When *vav* was not already expressed *û* was indicated by *qibbuç*, as  $\text{קוּם}$ , *qûm*, pointed  $\text{קוּם}$ .<sup>2</sup>

3) *Indistinct vowels.* *Sh'va simple and composite.* The name *sh'va*, a word of doubtful meaning, was given to that indistinctest of all sounds resembling the swift *e* in *believe*, § 2. 1. 4). Its sign is two perpendicular dots. This sh'va is so indistinct that the class of vowel to which it belongs cannot be detected, and hence it is common to the three classes. See § 6, Table *d*.

The other three indistinct vowels approached so much towards distinctness that the class of vowel sound to which they belonged could be detected, though they did not reach the rank of full vowels § 2. 1. 4). They thus seemed to

<sup>1</sup> In other words their system was phonetic simply not etymological.

<sup>2</sup> It is considered an anomaly by the punctuators when short *u* is represented in the text by *vav*, and attention is drawn to it in a note, e. g. Gen. 2. 25, Is. 51. 4, Ps. 102. 5. The same is the case when short *o* is represented by *vav*, e. g. 2 Sam. 13. 8, Is. 18. 4, and also when short *i* is represented by *yod*, e. g. 1 Sam. 17. 35, Prov. 30. 17.



stand midway between the simple sh<sup>e</sup>va and true vowels, and are indicated by signs compounded of simple sh<sup>e</sup>va and the three short vowels,  $\overline{\text{—}}$ ,  $\overline{\text{—}}$ ,  $\overline{\text{—}}$ . Hence they are often named *Composite sh<sup>e</sup>vas*. Being also vocalic sounds perceptibly of the nature of the short vowels they are often called *swift* or *hurried* short vowels: *ḥātēph pathah*, *ḥātēph ṣ̄ghôl*, *ḥātēph qāmeç*. This peculiar degree of vowel sound was heard chiefly in connexion with the consonants called *gutturals*, § 8.<sup>1</sup>

Rem. The sign of simple sh<sup>e</sup>va is also put under every consonant without a vowel of its own, if it be sounded and not final, § 5. 6. The sh<sup>e</sup>va in this position is called *silent*, having no sound.

4) *Position of the vowel sign*. The vowel sign stands under the consonant after which it is pronounced, as בַּל *bal*, not, נִמֵּר *nāmēr*, a leopard; with the exception of *hōlem*, which stands over the left corner of the consonant which it follows, as דֹּב *dōbh*, a bear, קָטָן *qātōn*, little, and *shūreq*, which has the compound sign, as סוּס *šūṣ*, a horse. Final *kaph* occurs only with *qameç* and *sh<sup>e</sup>va*, and these it takes in its bosom, as בָּקָה, בָּקָה, *b<sup>e</sup>khā*, *bākh*, in thee.<sup>2</sup>

A *hōlem* preceding *shin* coincides with its point, as מוֹשֶׁה *mōshe*, *Moses*; a *hōlem* following *sin* coincides with its point, as שֹׁנֵה *šōne*, *hating*. The figure שׁ will be *sho* at the beginning of a syllable, and *os* elsewhere, as שֹׁמֵר *shō-mēr*, *keeper*; תִּירְפֹּשׁ *tir-pōš*, *thou treadest*.<sup>3</sup>

Rem. Besides the defects referred to in 2. 2) of this §, another defect in the Massoretic system is its failure to distinguish by sign

<sup>1</sup> Ordinary consonants, however, were occasionally pronounced with the opener sound of the *ḥatēph*: 1. when a letter is repeated the sh<sup>e</sup>va under the first is usually *ḥat. path.* as Gen. 9. 14 בָּעֲנָנִי when I bring a cloud. Is. 1. 23. 2. After a long vowel, Gen. 2. 12 וְזָהָב and the gold, Gen. 3. 17; 27. 26. Also for euphonic reasons, Gen. 32. 18. Cf. § 36. Rem. *b* for another case.

<sup>2</sup> Final *ā* is occasionally written defectively after *n*, thus וּתְבַלְעֵן, Gen. 41. 24, cf. Gen. 19. 33. 36; 37. 7, Ex. 1. 18, 19, Ru. 1. 9, 12. The form שֹׁמֵרֵן Gen. 4. 23 (Ex. 2. 20) is further contracted.

<sup>3</sup> When *hōlem* precedes the letter *š* as a quiescent the point is placed on the right apex of the letter, as שׁ בֹּשׂ, when it follows, the point is on the left apex, as שׁ בֹּשׂ. When the *š* is not quiescent the *hōlem* occupies its proper places, as שׁ בֹּשׂ בֹּשׂ *bō-’ām*.

## 10 § 4. COALITION OF THE MASS. AND TEXTUAL VOCALIZATION.

the long *a* and short *o*, vowels cognate in quality but different in quantity. By attending to the rules for the syllable (§ 5) and for Metheg (§ 10. 2), the learner will generally know for which of the two sounds the sign stands in any place.—1. The rules for the syll. (§ 5) shew that where  $\text{—}$  stands in a shut unaccented syll. it is *o*, as  $\text{וַיָּקָם}$  *vay-yā-qom*, and *he arose*,  $\text{כֹּל־הָעָם}$  *kol-ha-‘am*, *all the people* (§ 10. 4),  $\text{לִישׁ־בֹּר־אֶבֶל}$  *lish-bor-‘ōkhel*, Gen. 42. 7. 2. The rules for Metheg (§ 10) shew that  $\text{הִכְמָה}$  is *hokh-mah*, *wisdom*, ( $\text{הִלְכְמָה}$ ) *hā-kh<sup>e</sup>mah*, *she is wise* &c. 3. Only a knowledge of forms will teach that  $\text{פְּעֻלָּו}$  is *po-‘ōlō*, *his work*, cf. § 29 with § 36 and § 31. The Jewish Grammarians maintain that  $\text{—}$  in such instances is  $\bar{a}$ , but contrary to the analogy of the forms in the regular strong root (see Baer-Del. Job pref. p. vi).

### EXERCISE: TRANSLITERATE THE FOLLOWING HEBREW WORDS INTO ENGLISH, AND ENGLISH INTO HEBREW WITH MASS.

#### VOWELS.

גָּם, חֶק, גַּם, עַל, שׁוּם, אִם, אֵה, יֵשׁ, בָּה, לֵב, צֶץ, קָה, אֶכֶל, יְחֹק, אִשָּׁר, רַפְשׁ, שַׁיֵּט, קָם, רָץ, רִיץ, הִגֵּם, נו, דְּבַר, אֲמֹת:

gam, gōbh, bōh, bōsh, shūr, shīr, shōr, shām, hōq, ‘im, ‘im, nōph, ‘am, har, rōbh, rūç, hārōgh, çel, māshāl, m‘shal, qōtēl, yārūç, qōmam, yo‘ōmar, ‘ēšōph.

## § 4. COALITION OF THE MASSORETIC AND TEXTUAL VOCALIZATION.

The Massorettes are supposed to have abstained from any alteration of the written consonantal text. The rudimentary vowel system expressed by the vowel letters remained untouched. At the same time their own system was not a mere supplement to this but a thing complete in itself. It thus happens that in all those cases where a textual vowel already existed, there is now a double vocalization, the textual and the Massoretic. When the consonantal letter is present the syllable is said to be written fully (*scriptio plena*), when it is absent the syllable is written defectively. See also § 9.

Rem. When vowels are written fully the Massoretic point stands in its proper place under the consonant which it follows, except *hōlem* which is placed over the *var*, e. g.  $\text{בִּין}$  *bîn*,  $\text{בֵּין}$  *bên*,  $\text{בוֹן}$  *bôn*.

Exercise. Write the words in Exercise § 2 with the Massoretic as well as Textual vowels.

## § 5. PRINCIPLES OF THE SYLLABLE. READING.

1. Hebrew is a strongly accented speech, and the Accent or Tone to a great extent rules the various vowel changes in the language. The accent usually falls on the last syllable of the word; in certain cases it may fall on the penult.<sup>1</sup>

2. *Kinds of syllable.* A syllable ending in a vowel is called *open*, as קָ qā; one ending in a consonant is called *shut*, as קַל qal. Every syllable must contain a vowel, and the sh<sup>e</sup>vas or indistinct sounds are not sufficiently vocalic to form syllables.

3. *Vowel of the syllable.* The vowel of an open syllable is long; it may be short if it has the accent, as קוֹטֵל qô-té-leth. The vowel of a shut syllable is short; it may be long if it has the accent, as מִיקֵטֵל miq-tâl.<sup>2</sup>

4. Another kind of syllable, not uncommon, is the *half open*. It has a short unaccented vowel, but the consonant that would naturally close it is pronounced with a slight vowel sound after it, and thus hangs loosely between this syllable and the one following, e. g. בִּיקֵטֵל biq-tâl, in *kill*ing; which is not biq-tâl nor bi-q<sup>e</sup>tâl. Half open syllables are generally the result of inflectional changes or composition (§ 6. 2 d).

5. *Beginning of the syllable.* Every syllable must begin with a consonant. No syllable can begin with more than two consonants. When a syllable begins with two consonants these must be separated by the slight vocalic sound indicated by sh<sup>e</sup>va simple or composite, which is placed under the first, as קֵטֵל q<sup>e</sup>tâl, חֵלְמִי hâlô-mî, *my dream*.

Thus *the place of sh<sup>e</sup>va vocal, simple or composite, is under the first of two consonants that begin a syllable.*

<sup>1</sup> It is understood that the *tone* or *accent* is the stress of the voice, and the *tone-syllable* is the syllable of the word on which the stress falls, e. g. in the noun *présent* the first syllable is the *tone-syllable*, in the verb *présent*, the last syll. has the *tone*.

<sup>2</sup> Observe that we speak of long and short *vowels* in Heb., but not of long and short *syllables*; the syllable is *shut* or *open*.

6. *End of the syllable.* A syllable may end in a vowel or consonant, that is be either open or shut (No. 2). None but a final syllable can end in more than one consonant; and a final in not more than two, and the two cannot be a double letter.

*Simple sh<sup>e</sup>va silent is placed under the consonant that ends the syllable, if the consonant be sounded and not the last letter of a word, as מִקְּטֵל miq-tāl. A consonant not sounded (i. e. quiescent) does not take sh<sup>e</sup>va, as רֵאשִׁית ré-shūth; nor yet a single final consonant, except kaph which takes sh<sup>e</sup>va in its bosom, as שָׁם shām, but לָךְ lākh; but two sounded consonants at the end of a word both take sh<sup>e</sup>va, as קֹשֶׁת qōshē, יָשָׁף yashq.*

Rule for placing *Sh<sup>e</sup>va*. The rules in 5 and 6 regarding sh<sup>e</sup>va (simple and composite alike) may be put briefly thus: *Sh<sup>e</sup>va (simple or composite) is to be placed under every consonant without a full vowel of its own, if the consonant be sounded (not quiescent) and not the single final letter of a word. When two consonants end a word, the last has sh<sup>e</sup>va only when the first has it (by first part of the rule), as קֹשֶׁת qōshē, but לִיקְרָאת liq-rath.*

Rem. a. On 1. If the accent be on the penult, either the unaccented final or accented penult must be open.

Rem. b. On 3. The vowels *i* and *u* cannot stand in a shut syllable before *two* consonants even with the accent. On the other hand the secondary accent *Metheg* (§ 10.2) has the same effect on the syllable as the main accent.<sup>1</sup>

Rem. c. On 5. There is one case of a syllable beginning with a vowel, when the conjunction *vav* is pointed *u* (§ 15). But Shemitic shews a tendency to pronounce *w y* as *u i* even at the beginning of words.

Rem. d. On 6. A double letter falling at the end of a word becomes single. This arises from the strictly phonetic character of the vocalization (see § 7.3. Rem.), a true double letter necessarily requiring a vowel after it. There are perhaps a pair of exceptions, אָסְתּ thou fem. (§ 12) and נָתַתְּ thou (f.) hast given.

From the last part of the above rule is excepted according to some Edd. 2 fem. perf. of verbs אָלַל and הָלַל, e. g. אָלַלְתְּ 2 Sam. 14, 2, 1 K.

<sup>1</sup> On short vowel before gutturals see § 8. 4 Rem.

17. 13, Ez. 5. 11. In a few words, e. g. סִּין *sin*, וַיַּרְא *and he saw*, נַיִם *valley*, the aleph is otiose (*hēt, vay-yar, gay*).

If a word end in two sounded consonants, the second must be a mute, that is one of the letters b g d k p t ṭ q. Words ending in two consonants are rare and chiefly either contracted or foreign.

Examples on the Syllable:

קָמַל *qā-tāl*; קָטַלְתִּי *qā-tāl-tî*; קָטַלְתֶּם *qetal-tém*; כְּרָבִים *k'ru-bhím*; יִשְׁקָלוּ *yish-qelú*; תְּבַדִּיל *habh-díl*; מַמְלַכֶּת *mam-lé-kheth*; אֲבָהָיִם *abhā-dhím*; אֵלֹהֵיהֶם *'elô-hé-khâ*; יִלְרִי *yeli-dhé'*; יִשְׁקֶן *yashq*; יָאֵמֵר *yē-ā-mér*; יְרוּשָׁלַיִם *yeru-shā-lá-yim*; חֲלָנוּ *hōlā-yé'-nû*.

EXERCISE. WRITE THE FOLLOWING WORDS IN ENGLISH, DIVIDING THEM INTO SYLLABLES:

אֱלֹהִים, חָלִי, הַבּוֹר, אָרִי, מְקַרֵּב, מְרַחֵק, תַּחְדּוֹל, הַלְהוֹן, אֲמַרְתִּי, נִשְׁקָלוּ, לְהַגְלִיכֶם, מִצְעָצְעִים, מְבַרְרָה, קָמַנּוּ, קָצִיר, לְלַכֶּת, תִּלְכְּנָה, וְשׁוֹנְתָהּ, נַעֲמֵד, אֲדַלִּינוּ, מְדַבְּרֵיהֶם, לְאֲנָשִׁים, הַקְטָלָה, הַקְטִיל, קָטַלְתֶּם, יִשְׁתָּ, קִשְׂרָתָּ:

Write these Hebrew words: qôṭêl, qâm, qtal, 'eshqât, nêrd, māqôm, zérem, vlô, mizmôr, qitlû, shāmáyim, qú'mû, hmínêhû, úlyāmím, yéreq, lilqôṭ, mamlākhâ, lshālôm, shmôním, shné, yashlikh, mqômî, yôrshím, nilham, yisrā'el, mizrāq, shmô, ná'ar, ldhiblrêhem, hāmôrim, 'āhikhem, le'ēsôph, 'āmaltem, yishb.

Note. In the above English words simple sh'va, silent or vocal, is not expressed: the exercise is set partly for practice in placing it. The accent, unless marked, is on the last syllable, both in the Heb. and English words.

§ 6. THE VOWEL SYSTEM AND THE TONE.

The following table gives a pretty complete view of the various vowel signs. It is the same as that in § 2, though the classes of vowels are placed in a different order to shew better some points of connexion between them.<sup>1</sup>

<sup>1</sup> Some signs are omitted to avoid confusion e. g. ē ֵ, a sound difficult to classify, being generally of diphthongal origin but of sharp short sound. The principles of this § are of fundamental importance but not more than 1, 2 should be read at first.

A class.	I class.	U class.
a) naturally long vowels $\overline{\text{—}}$	$\overline{\text{—}} \overline{\text{—}}, \overline{\text{—}} \overline{\text{—}}$	$\overline{\text{—}} \overline{\text{—}}, \overline{\text{—}} \overline{\text{—}}$
b) pure short $(\overline{\text{—}}) \overline{\text{—}}$	$\overline{\text{—}} \overline{\text{—}}$	$\overline{\text{—}} \overline{\text{—}}$
c) tone-long $\overline{\text{—}}$	$\overline{\text{—}}$	$\overline{\text{—}}$
d) vanishing of tone long $\overline{\text{—}}$	$\overline{\text{—}}$	$\overline{\text{—}}$
e) . . . . . under gutturals $\overline{\text{—}}$	$\overline{\text{—}} (\overline{\text{—}})$	$\overline{\text{—}}$

1. *Unchangeable vowels.* The vowels in the first line being naturally long, whether pure or diphthongal, remain unaltered in all forms of the word. They are the vowels *ā ī ū ē ô*, Table *cd*, § 2. The pure short vowels also, standing generally in shut syllables (§ 5. 3), are from position unchangeable. They are *a i u e o*, Table *ab*, § 2.

2. *Changeable vowels.* The most important vowels in reference to inflection are those in the third line called *Tone-long*, *ā, ē, ô*, Table *e*, § 2, that is vowels not long by nature but from occupying a certain position in relation to the place of tone (§ 5. 1, and *footnote*), and therefore changeable, when their relation to the tone alters, by change in the place of accent.

With the tone-long vowels, which are vowels long through their relation to the place of tone, must be taken the *sh'vas* or imperfect vowels *ä ë ö* § 2, which are short from their relation to the tone. And the pure short vowels when they do not stand in shut syllables, come also into connexion with the tone long. The following particulars will here suffice:

a) There are only three tone long vowels, *ā ē ô*, one for each class; a tone-lengthened *hireq* is not *hireq* but *çere*, and a tone-lengthened *qibbuç* is *holem*, Table *b c*.

In like manner besides the simple *sh'va* common to all classes, there are only three composite *sh'vas*, which are the extreme short sounds, *ä ë ö*, of the same three vowels *a e o*, of which the tone long are the extended sounds, Table *d e*.

b) Tone long vowels are produced by proximity to the tone, and are found in the open syllable immediately *before*

*Second*, in opposition to law 2 c the indistinct vowel stands in certain cases *next* the tone. This is so characteristic of verbs, that it may be named the verbal law of inflection (§§ 20, 30). Thus the noun inflects דָּבָרָה, דְּבָרָה *dā-bhār, d<sup>e</sup>bhā-rah*; the verb דָּבַר, דְּבָרָה *dā-bhar, dā-bh<sup>e</sup>rah*.

Rem. d. On 2 d. When two indistinct vowels come together and the first becomes a short vowel, the second retains so much of its vocalic quality that the syllable formed is usually not full shut but *half open*. Such a syllable has these peculiarities: first, as it is not a shut syllable, one of the *B<sup>e</sup>ghadhk<sup>e</sup>phath* letters following it will not receive *Dag. lenē* (§ 7. 2); second, as it is not open, its own vowel will not usually receive *Metheg* (§ 10. 2).

Half open syllables having a special emphasis, as those arising from the ה of interrogation, § 49; the Article § 11, not unfrequently are marked by *Metheg*.<sup>1</sup>

## § 7. DĀGHĒSH. THE LETTERS "BEGHADHKEPHATH". (ASPIRATES).

1. The word *Daghesh* is from a root which possibly expressed the idea of *hardness*. The sign of *Daghesh* is a point in the bosom of a letter, and this point was used to indicate both a lighter and a heavier kind of hardness. When it indicates the lighter hardness it is called *D. lenē*, when the stronger, it is called *D. forte*.

<sup>1</sup> These *half-open* or loose syllables are important in Hebrew; a list of the chief of them may be given in a *note for reference* merely. *First*, such syllables are those arising by *composition*; e. g. 1) when *particles* or short fragments of words are *prefixed* to other words, as the *Interrogative* ה, § 49; the *Article* and *Vav Conversive*, when their *Daghesh* is omitted, § 11 Rem. a, § 26 Rem. a; the *Inseparable Prepositions*, § 14. The prep. ל to generally unites so closely with the *Infin. Cons.* that the syllable formed is shut, § 31. 2) when fragmentary particles are *affixed* to words, as the *consonantal suffixes* to nouns, § 19; and *all suffixes* to the *Infin. Cons.* and *Imperat. qal* of Verbs, § 31. In all these cases the feeling of the diversity of elements remains, preventing complete coalescence of the word and attached particle. *Second*, of this kind are the *new* syllables that arise when vowels are lost through change of place of Tone in processes of *Inflection*, e. g. a) in the *Imperat. qal* of Verbs, as דָּרַךְ, *pl.* דָּרְפוּ, § 21; b) in certain forms of the *Guttural Verb*, as יַעֲבֹד, *pl.* יַעֲבֹדוּ, § 34. Rem. b; c) in Nouns, particularly in the *cons. plur.*, § 18. 1 Rem. b, and in the *feminine* with affixes, e. g. מַלְכֵי, בְּרִכְתֵי *malkhê, bîrkhāthê*. *Third*, the first syllable in a few fem. nouns in *ûth*, מַלְכוּת *kingdom*, יְלֻדוּת *youth*, עֲבָדוּת *service*, and in several other individual words, as בְּגָד *garment* (when inflected), עֲרָבִי *Arabian*.

2. *Daghesh lene*. Hebrew has not two sets of consonants for the sounds *b g d k p t* and their softer forms *bh, gh, dh* &c. It distinguished the sounds by means of the point *Daghesh* (§ 1. 3). The harder sounds it expressed by inserting the point, as ב *b*, ת *t* &c., leaving the unmodified consonant to express the weaker, *bh, th* &c. The softer sounds were natural or easy only after vowels; hence the rule:

*The six letters פ ת כ ג ד ב are hard and therefore have Daghesth lene whenever they do not immediately follow a vowel sound, זכר zā-khār, יזכר yiz-kōr.*—Hence these letters receive the point: *always* at the beginning of a sentence or clause; *always* in the middle of a word after a shut syll.; and *generally* at the beginning of words.

Rem. The rule put as above is exhaustive; it may be put thus: *The six Aspirates are without Daghesth only when they immediately follow a vowel sound.* The least vowel sound, e. g. *simple sh<sup>e</sup>va vocal*, preceding, suffices to enable the letter to have its softer sound, as זכר *z<sup>e</sup>khōr*. One sound is not considered to follow another *immediately*, if such a pause intervenes as is marked by a *distinctive* accent, as וְלֹא תִגְעוּ בּוֹ Gen. 3. 3, where לֹא has a conjunctive, but תִּגְעוּ a disjunctive accent. See § 10. 3e.<sup>1</sup>

3. *Daghesh forte*. Hebrew does not write a double consonant. To indicate that a consonant has that kind of

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<sup>1</sup> The diphthongs e. g. *ai, oi, ui*, are considered to end in a consonant, and the *B<sup>e</sup>ghadhk<sup>e</sup>phath* letters immediately following them receive *Daghesh*. See § 9. Cf. Gen. 16. 8, Lev. 2. 14. The divine name יהוה, being pronounced 'adhōnāi, is followed by Dag.—The above rule in 2 is liable to modifications in words beginning with *B<sup>e</sup>ghadhk<sup>e</sup>phath* though immediately preceded by words ending in a vowel sound, when euphony would suffer through several aspirates coming together. The prefixes ב, כ (§ 14) when pointed with simple *sheva* and forming combinations such as כב, ככ, כפ, and according to some כמ, receive Dag. lene contrary to the rule, cf. Gen. 39. 12, Jud. 1. 14, 1 Sam. 16. 6, Is. 10. 9, Josh. 8. 24, Ex. 14. 4, Ps. 34. 2, Gen. 32. 11; 40. 7. Dag. is inserted in other cases irregularly to avoid the concurrence of aspirates. e. g. Ex. 15. 21, Deut. 32. 15, or uneuphonic combinations of sounds (see Baer-Del., Prov., pref.).



hardness which is duplication, it inserts in it a point, as קלף *qal-lû*. When so used the point is called *D. forte*.

Rem. Of necessity a double letter must be preceded by a vowel, and as it always forms a shut syllable, the vowel before it is generally short § 5. 3. In this way *D. lene* which is never preceded by a vowel can hardly be confounded with *D. forte*. Much of the beauty of Shemitic pronunciation depends on the extreme strength with which it enunciates the double letter. The Arabic double letter, and no doubt the Hebrew too, is more decided than the Italian. In Hebrew a long vowel is long, and a short vowel, short, and a double letter is a double letter. But see note below on 4.

4. *D. lene* is peculiar to the six *B<sup>e</sup>ghadhk<sup>e</sup>phath*; any letter may be doubled, and have *D. forte*, except the gutturals § 8. 4. When in the *B<sup>e</sup>ghadhk<sup>e</sup>phath*, *D. forte* includes *D. lene*: it doubles the hard sound of the consonant, as שִׁבֵּר = *shib-ber*.<sup>1</sup>

<sup>1</sup> Some additional details regarding *D. forte* must be given for reference.

a) *Omission of D. forte*. The language shews a tendency towards a softer enunciation by dropping the characteristic duplication in the middle of words from consonants not supported by a full vowel i. e. pointed with *sh<sup>e</sup>va* vocal. This softer utterance occurs very frequently with *yod* and the *liquids*, *l, m, n*, and the letter ק, but is not confined to these, and may occur even with the so called Aspirates or *B<sup>e</sup>ghadhk<sup>e</sup>phath* e. g. Lev. 23. 24. The syllable that arises by loss of the duplication is *half open* § 5. 4; e. g. לַמִּנְצָה *lamnāç-çēah*, for לַמִּנְצָה *lam-m<sup>e</sup>naç-çēah*, מִבְּקָשִׁים *m<sup>e</sup>bhaq<sup>sh</sup>îm*, for מִבְּקָשִׁים *m<sup>e</sup>bhaq-q<sup>e</sup>shîm*. Gen. 27. 28, Ex. 2. 3; 9. 1, Jud. 8. 2.

b) *Insertion of D. forte*. *D. forte dirimens*. The opposite tendency to the above in a) sometimes shews itself, viz. the tendency to pronounce *half open* syllables more distinctly. The loose consonant is more firmly grasped in utterance and the two syllables between which it hung are sharply disjoined, so that a doubling of the consonant is the effect. The Dag. marking this has been called *D. dirimens* or separative Gen. 17. 17. Deut. 32. 32, עֲנִי (cons. pl., note p. 17), 'iñbhê, with *Dag. dir.* עֲנִי 'in-n<sup>e</sup>bhê. This duplication occurs properly only in half open syll., but a more refined pronunciation may make a real shut syll. half open (as תִּדְשֵׁא Gen. 1. 11), and such a syll. may then be further subjected to the influence of *D. dirimens*, as מִקְדָּשׁ; Ex. 2. 3; 15. 17, Gen. 49. 10, 1 Sam. 1. 6; 10. 24, Job 17. 2.

*D. forte conjunctivum*. In continuous discourse monosyllabic words or words *penacutè* are often attracted to the end of preceding ones, or words accentually weak fall forward upon those following them. From

5. *Mappiq* (extender). The same point is used in the letter *Hē*, when final, to indicate that it is to be pronounced, and is not a mere sign of a vowel. When so used the point is called *Mappiq*, as הֵּ.

6. *Rāphé* (soft). *Raphé* is a small horizontal stroke put over a letter to indicate the absence of Daghesh or *Mappiq* in places where these points might have been expected rightly, or not unnaturally, though wrongly, as הֵּ not הֶּ; וַיִּמָּח not וַיִּמַּח Gen. 7. 23.

#### EXERCISE ON DAG. *LENE* AND *FORTE*.

*Write these Hebrew Words.*

1. gab, gam, kōl, dām, bēn, 'ēt, mōt, par, pat, kap, tiktōb, bkū, lbad, blektkā, mishpāṭ, midbār, btōk, malkī, yabdēl, kōkābīm, kbadtem, tikbdī, kaṣpkā, ḥelqkā, midbrēkem, lāredet, yirb, yibk, gdōlīm, vtāgēl.

the determination of the accent to the end and the accentual fall of preceding syllable, the beginning of the second word receives a strong utterance, which causes its first consonant to be doubled. The *dag*, marking this has been called *conjunctive*. There are two cases. 1. When a word ending in הַ— accented, or a word ending in הֶ— (or הֵ—) accented and immediately preceded by vocal sh<sup>e</sup>va, is joined by *Maqqeph* to a following word which is monosyllabic or penacute, as Gen. 2. 23 אֶת־הַקֶּדֶשׁ, Gen. 27. 26, Num. 23. 13, Gen. 11. 4; 43. 15. The pronouns הֵּ and הֶּ (§ 13) when joined by *Maqqeph* always so affect the following word, Gen. 38. 29, Hos. 10. 3, Num. 13. 27.—2. When a word ending in *ā* or *e*, accented on the penult, is followed by a monosyllabic or penacute word, as Gen. 3. 14 אֶת־הַקֶּדֶשׁ, Gen. 12. 18; 38. 29; 33. 5. If ordinary *Metheg* (§ 10) would stand on the preceding word the tone may be retracted to it to effect the junction, Gen. 19. 38; 21. 23; and in impf. and partt. of verbs הֵּ the retraction takes place though *Metheg* could not have stood, Gen. 31. 12, Ex. 21. 31, but with *Maqqeph* the *Metheg* remains, Gen. 1. 12. The union may take place if the secondary accent *Metheg* stand on the first syll. of second word, Gen. 49. 31, Ex. 15. 1. The *Bēghad*. letters are excepted from this last rule, Gen. 2. 4; 24. 31. The second word, monosyllabic or penacute, may begin with two conson., the first having sh<sup>e</sup>va, Gen. 12. 5; but if the first letter be one of the prefixes כ, כ, ל, ו (§ 14, 15), it is not doubled. (Baer-Del., Pref. to Prov.). The junction occurs also when the first word ends in *u*, Gen. 19. 14, Ex. 12. 15, Jud. 18. 19, 1 S. 15. 6.—The first of these two cases is technically called קִרְבָּה *thrust*, compressed, the second מְרִוּחָה *coming from a distance*.

2. *mqaṭṭēl*, *mrakkēb*, *dibbēr*, *mdubbār*, *mbaqqshīm*, *mullal*, *ṣappdû*, *miṣpēd*, *ḥallôn*, *bkaṣpkem*, *shabbât*, *mibbnê*, *çippôr*, *ykattēb*, *bqīçrkem*, *baddām*, *bôdêd*, *yitnû*, *limmadt*, *hammáyim*, *vayyinnāgpû*, *lbaddô*.

Note. In this ex. the *B<sup>e</sup>ghadhk<sup>e</sup>phath* are expressed by ordinary hard letters, and *sh<sup>e</sup>va* is not expressed as the ex. is set for practice on the syllable.

## § 8. THE GUTTURALS.

The letters *ך ה ה ס* are called *gutturals*. They might be called *spiritals*, being strictly breathings. The *ך* is a firmer sound of the same kind as *ס*, and *ה* a firmer sound of the same kind as *ה*. The last two are much stronger letters than the other two. Being but breathings these letters approach a good deal towards vowels, and this feebleness in consonantal power causes the following peculiarities:

1. The gutturals prefer about them, particularly *before* them, the guttural or *a* vowels, and a final guttural must be preceded by *pathah* or *qameç*.

*Pathah furtive*. Any short vowel before a final guttural becomes *pathah*; and between any long vowel (other than *qameç*) and the final guttural there steals in, in utterance, the sound of short *a*. This short *a* is therefore called *path. furtive*. Thus *מְלֶךְ* but *מֶלֶךְ*; *הַשְּׁלִיחַ* but *הִישִׁיחַ* *hish-hi'ah*.

2. The gutturals cannot take simple *sh<sup>e</sup>va* vocal, they require the composite *sh<sup>e</sup>vas*; in many cases they dislike simple *sh<sup>e</sup>va* silent, preferring the composite, e. g. *קָבַר* but *עָבַר*; *רָגַל* but *בָּעָל*.

3. A guttural letter points itself and the consonant preceding:—that is a guttural with a *ḥateph* turns a preceding *simple sh<sup>e</sup>va vocal* into the short vowel corresponding to the *ḥateph*; e. g. *לְעָבַר* becomes *לֶעָבַר*.

4. The gutturals cannot be doubled. In this peculiarity *resh* agrees with the gutturals. Hence the short vowel that would precede the guttural were it doubled (§ 7. 3 Rem.) falls into an open syllable before the undoubled letter and becomes the corresponding tone long vowel (§ 5. 3; § 6.

Table *b c*); e. g. הַכְּבֶדְהַ *hak-kébbhedh* but הַעֲבֶדְהַ *hā-ébbhedh*, שְׁלֵשׁ but שָׁרֵשׁ, קָטַל but בָּרַךְ.

Rem. *a*. On 1. The sharp vowels *i, u*, falling before gutturals not final, are generally depressed to *e, o*, as nearer the *a* sound (§ 6. 3 Table *d*). The depression happens less regularly when the vowels follow the gutt.; e. g. יַחְדֵּל for יְחַדֵּל; עֲגִלָּה for עָגִלָּה.

The letter **ס** (being a quiescent also, see § 9. 1 Rem. *a*) is excepted from this rule. The letter **ר** often agrees with הַחֵע in desiring *pathah* before it when final, but it is not subject to the rule of *path. furtive*.

The sign of *path. furtive* is written *under* the final gutt., but the sound is heard *before* it, as רוּחַ *rúah*, *spirit*. *Path. furtive* is not counted as a vowel, and, of course, disappears when the gutt. ceases to be final; e. g. הַשְּׁלִיחַ has only two vowels, *i* and *î*; its *fem.* is הַשְּׁלִיחָה. So רוּחִי *my spirit*.

Rem. *b*. On 2. By far the most common *hateph* is  $\text{ֿֿֿ}$ . Initial **ס** is fond of  $\text{ֿֿֿ}$  immediately before the tone, but at a distance from the tone it reverts to  $\text{ֿֿ}$ , as אֲלִי but אֲלִיכֶם. The *hateph* that takes the place of *silent sh<sup>e</sup>va* always corresponds to the preceding short vowel, as בַּעֲלִי (for בַּעֲלִי).

The second half of the rule applies chiefly to syllables not in the tone, and the process is facilitated by the law stated in Rem. *a* whereby the gutt. depresses *i u* to *e o*, e. g. נֶאֱמַר = נֶאָמַר. This softer enunciation shews itself chiefly with the weak gutturals **ע ס**, the harder **ח ה** often retain the simple *sh<sup>e</sup>va* silent.

Rem. *c*. On 3. This rule and the second half of rule 2 really go together and might be compressed into one in the words of the old grammars: “*littera gutturalis punctat se et precedentem*” et vice versa. The words *vice versa* form the second half of rule 2. Rule 3 applies greatly to prefixes, e. g. לְאַרִי = לְאַרִי *to a lion*.

Rem. *d*. On 4. As the cause that produces the tone-long in this case is permanent, the vowel is *unchangeable*.

Before the stronger gutt. **ח ה**, the short vowel is very often retained, and sometimes even before the weaker **ע ס**. To prevent the special emphasis of the short vowel in this case

from being neglected it is often marked by *Metheg* (Rem. *d* p. 17).<sup>1</sup> In a few cases ך takes *Dag. forte*, e. g. 1 Sam. 1. 6; 10. 24; 17. 25. Prov. 3. 8; 14. 10; (? 11. 21; 15. 1). Song 5. 2. Jer. 39. 12. Ezek. 16. 4. Otherwise the vowel is uniformly prolonged before it. This probably points to a double way of pronouncing the *resh*.

EXERCISE: CORRECT THE FOLLOWING WORDS.

בְּאִמְרֵי, אֲבִדְתֶם; אָמַר, וְשָׁהֲטוּ, הָזֶק, שְׁלוּחַ, הַשְּׁלִיחַ, שָׁמַע, שָׁמַע,  
הָגַע, וְהִגַּעַה, בְּרָחַ, שָׁרִים, הִחְזִיק, טָגְנוּ, פְּאִמֵּית, נָאִמְרָה, לְהִלִּי,  
לְאִרִי, בְּהִמְרָה.

§ 9. THE QUIESCENT LETTERS.

The letters ך ם ן ש shew the same kind of feebleness that the letters *h w y*, that correspond to three of them, have in English: they frequently coalesce in various ways with the vowel sounds about them.<sup>2</sup>

1. They are real consonants at the beginning of a syllable, but at the end of a syllable after a full vowel they generally surrender their consonantal power and are silent; e. g. אָמַר 'ā-mar, but יֹאמַר yô-mar; יָמִי yémê, but בִּימִי bì-mê. They do not modify the sound of the vowel before them when silent, though it is often lengthened, particularly if it be of the first or third class. *Sheva* is not placed under the silent consonant (§ 5. 6).

Rem. *a*. The letter ם may be silent after any vowel sound, either medial or final.

<sup>1</sup> When the short vowel remains before the gutt., *Dag. forte* is then, in the language of many Grammarians, said to be *implied* in the gutt. (*Dag. forte implicitum*). The punctuation, however, appears to treat the short vowel as forming an open syll., Is. 1. 4 נֶאֱסָו *they despise*. Zeph. 1. 17 כְּעֵוְרִים *as the blind*. In a few instances, where characteristic duplication is not omitted, the strong gutt. admits a short vowel before it, e. g. אֶתֶר *one*, אֶתֶר, pl. אֶתֶרִים *other*, מְהֵר (?) *swift*, אֶחָים *brothers*.

<sup>2</sup> The facts stated in 1 suffice for the exercise; 2, 3, 4 had better be passed over and read only when referred to.

The letter ה is silent perhaps in a pair of cases when medial, and when final is the mere sign of a vowel sound (§ 2. 3).

Rem. *b*. The letter ו is silent after the *o* and *u* sounds (*third* class), and generally after the *a* sound (*first* class), with which it coalesces and forms the diphthongal ô (§ 2. 1. 3)). In a few cases ו is consonantal after the *a* sound, as וָצַב *ṣav*. The *suffixal* form וֹ׀ is sounded *âv* (§ 19), as וֹ׀סִי שֹׁ׀-שֹׁ׀-שֹׁ׀-שֹׁ׀-שֹׁ׀. After vowels of the *second* class (*i*, *e*) ו is sounded, as וִ׀ *ziv*.

The letter י is silent after the *i* and *e* sounds (*second* class), and generally after the *a* sound, with which it unites to form the diphthongal ê (§ 2. 1. 3)).

In a few cases י is consonantal after *a*, as in the *suffixal* form יֹ׀ (pausal יֹ׀׀), which is sounded *ây* (*âee*), as יֹ׀סִי שֹׁ׀-שֹׁ׀-שֹׁ׀-שֹׁ׀-שֹׁ׀-שֹׁ׀ (§ 19).

After vowels of *third* class (*o*, *u*), י is sounded, as יֹ׀׀׀ *hōy* (*hōee*), יֹ׀׀׀׀ *gālūy* (*gā-loo-ee*).

2. Even at the beginning of a syllable immediately after a consonant these letters can hardly maintain themselves: they generally surrender their vowel to the preceding vowelless consonant, and quiesce after the vowel which they have given up, or even fall out of the form altogether, thus *yaqwim*=*ya-qîm*, *yaqwum*=*ya-qûm*, *hushwab*=*hu-shab*, *yehaqtil*=*yaqtil*, *r'âshîm*=*râ-shîm*.

3. When the letters *w y* stand between two vowels they many times are lost in the vowel stream surrounding them; they disappear and the two vowels are represented by that one which being *characteristic* of the form was the stronger, which is generally the latter of the two; or the two vowels coalesce and form a new sound. Thus, *qawam*=*qûm*, *maweth*=*mêth*, *qawum*=*qûm*. So *h* sometimes, *ṣuṣahu*=*ṣuṣô*.

4. One of the weak letters *w y* may be changed into another under the influence of a strong preceding characteristic vowel resolved to maintain itself: the weak letter passes into another homogeneous to the vowel, *yivrash*=*yigrash*=*yî-rash*.

EXERCISE: PRONOUNCE AND WRITE OUT IN SYLLABLES  
THESE WORDS.

קְרוּאָיו, אֵל, לֹא, וּבִיתוֹ, נוֹלְדוֹ, יִיטֵב, צָבָאוֹת, בָּאוּ, בָּרָא,  
בְּרֵאשִׁית, בָּרָא, לֹוֹא, קָלִיא, אֲרָאָה, לְקִרְאָת, יִשְׁמַעְאֵל, מֵאֲתֵיב,  
שְׂאוּנֵי, צָבָאִים, שְׁלֵמָה, בְּנִיּוֹ, תְּגַלִּינָה, יִקְנִיֶּהוּ, מִיֵּלְאֵתִיו, פָּסוּי,  
שְׁלוֹ, בָּרִי, קוּ, אֲדָרִי, רֵאשִׁים, בָּאָשׁוּ, פְּלוֹיֹת, לוֹלִי, קָנָה:

## § 10. THE ACCENTS. METHEG &amp;c. PAUSE.

1. *Use of the Accents.* The accents have three uses: 1) they mark the tone-syllable; 2) they are signs of logical interpunction, like our comma &c.; and 3) they are musical expressions. In the first case they are guides to the pronunciation of the individual words; in the second they are guides to the sense, being a kind of commentary; and in the third they are guides to the proper reading of the text as a whole, which is a kind of recitative or cantillation. The last use, of course, embraces the other two.

2. *The secondary accent (Metheg) and the Tone.* The main accent or Tone falls generally upon the last syllable of the word (§ 5. 1); in one class of nouns (the *Segholates* § 29), and in some Verbal forms, it falls on the penult.<sup>1</sup>

a) According to the natural rhythm of the language the syllable immediately before the Tone has a fall, but the syllable *second* from the Tone a certain emphasis or accentual rise. To prevent this emphasis or anti-tone being neglected the syllable was often marked by a sign called *Metheg* (bridle), a small perpendicular stroke. An open syllable was most apt to be hurried over, and hence: *the second full syllable from the Tone, if open, is uniformly marked by Methog*, as אֲנָכִי, וְזָכַרְתָּ, הַחֲכָמִים.

b) When the tone syllable begins with two consonants, the indistinct vowel under the first is strong enough to bear the accentual fall, and the preceding open syllable is marked with Methog, אֲכָלָה 'ā-khēlāh, she ate. In such positions Methog indicates that the sh<sup>o</sup>va is *vocal*, and thus serves

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<sup>1</sup> Of the accentual *signs* some stand above, and some below the word; when above, the sign stands upon the initial cons. of the accented syll., as מִי; when below, it stands after the vowel of the syll., as מִי, except in the case of *holem* and *shureq*, when it is placed under the conson., as מִי, מִי. When the accented syll. begins with two cons. the sign is put on the second. A few signs are restricted to particular positions, such as the initial or final letter of a word, and do not indicate the Tone syll. For more information on these and other points see my *Outlines of Hebrew Accentuation*.

to distinguish between  $\bar{a}$  and  $o$ , and between  $\hat{i}$  and  $i$ , and  $\hat{u}$  and  $u$ ; e. g. אֹכֶלֶת 'okh-lah, food; יִירְאוּ yi-r'e'û, they will fear; יִירְאוּ yir-'û, they will see.

If the vocal sh<sup>e</sup>va in this case be a *hateph*, the preceding vowel though *short* has that distinctness that requires to be preserved by Metheg, לֹא־יִירְאוּ.

*Rule for placing Metheg.*—(1) The second full syllable from the Tone, if open, receives Metheg. (2) Before simple sheva the five long vowels *a i u e o* have Metheg; and before a composite sheva all vowels have Metheg.

c) If the *second* from the Tone be a shut syll., it will be pronounced with sufficient distinctness without the aid of Metheg; in such a case, if there be an open syll. further from the Tone, this is felt to require Metheg to prevent too hurried utterance, as וְמִתְקַבְּלֶיךָ (Gen. 4. 4; Ezek. 42. 5).

d) If the word be long the Metheg already placed may be taken as a new *tone*, and another Metheg may fall two syllables from it, as וְמִתְקַבְּלוֹתֶיךָ Ezek. 42. 5.

The conjunction *and*, being a weak sound, very rarely takes Metheg.<sup>1</sup>

<sup>1</sup> The above rules give the main facts about Metheg. The results of a very full investigation into the Massoretic laws of Metheg have been given out by *S. Baer* in two Articles on Metheg-Setzung in *Merx's Archiv* i, ii, 1869. According to *Baer* Metheg is of three kinds; first, *light*,—the object of which is to secure to vowels their full breadth of sound; second, *heavy*,—the object of which is to ensure to a syllable its special emphasis; third, *articulative*,—the object of which is to ensure that a consonant be enunciated distinctly and not run into another.

Again, *light M.* is of two kinds; first, *ordinary*—placed on the *second* syll. from the Tone, if the syll. be *open*, i. e. not followed by *Dag. forte* nor *any Sh<sup>e</sup>va*. See the exx. above in No. 2, *a*. To this ordinary M. applies what is said above in 2, *a*. Second, *stationary* (feststehend)—placed on the *five long* vowels (§ 6, Tab. *a*) when followed by *simple Sh<sup>e</sup>va*, and on all vowels, long or short, when followed by a *composite Sh<sup>e</sup>va*.

Examples of *heavy M.* occur in the case of the Art. when its *Dag.* is omitted (§ 11. Rem. *a*); with the ׀ of Interrogation (§ 49. comp. Rem. *d* p. 17). This M. may stand on simple sh<sup>e</sup>va, e. g. וְנִתְקַבְּלֶיךָ Ps. 2. 3. Examples of the *articulative M.* in Gen. 28. 2 &c., וְפָדְתָה אֶת־אָרְבָּתְךָ. These laws are not observed in printed Edd. but are followed in *Baer's Ed.* of *Genesis, Psalms, and Isaiah*, &c.



3. *The Accentual system.* The Accentual system is very intricate and in some parts obscure. A brief outline of its uses as a means of interpunction will here suffice:—

a) The text is broken into verses, *P<sup>e</sup>šûqîm*, and the end of each *Pāšûq* is marked by the sign :, called *Šôph pašûq* (end of the verse). The accent on the final word is called *Šillûq*, its sign being like Metheg.

:הָאָרְץ . . . . . Gen. 1. 1.

b) The greatest logical pause within the verse is indicated by a sign called *ʾAthnāl* “breathing”, or “rest”.

:הָאָרְץ . . . . . אֱלֹהִים . . . . . Gen. 1. 1.

c) If there be two great pauses in the verse the greatest or one next the end of the verse is marked by ʾAthnaḥ, and the one nearer the beginning of the verse by sign called *Šegôltâ*, as,

:בְּנֹ . . . . . לְרַקִּיעַ . . . . . הָרַקִּיעַ . . . . Gen. 1. 7.

d) If the clause of words lying between *Šilluq* and ʾAthnaḥ, or between ʾAthnaḥ and *Segolta*, or between ʾAthnaḥ and the beginning of the verse, *Segolta* being absent, requires to be divided by a pretty large pause, this is in all these cases marked by a sign called *Zāqēph qātôn*, resembling simple sh<sup>e</sup>va placed over the word,<sup>1</sup> as

:לְמַיִם . . . . . מִבְּרִיל . . . . . הַמַּיִם . . . . . אֱלֹהִים . . . . . Gen. 1. 6.

e) A distinctive of less power than *Zakeph* is *Tiphhâ*, which marks a pause which the rhythm *requires* as a preliminary to the great pauses indicated by *Šilluq* and ʾAthnaḥ. Its sign is a line bent backwards, as

:הָאָרְץ . . . . . הַשָּׁמַיִם . . . . . אֱלֹהִים . . . . . בְּרֵאשִׁית . . . Gen. 1. 1.

f) These are the main distinctive accents, and by stopping at them, as at the points in modern languages, the reader will do justice to the sense. There are several more distinctives of lesser force. There is also a number of conjunctive accents or *Servants*, as they are called, to the disjunctives, accents which are placed on the words that stand immediately before and in close relation with those on which distinctives are placed. It would seem to follow

<sup>1</sup> The sign “ called *z. gādhôl*, of the same distinctive power. is used when its word is the only word in the accentual clause.

from the variety of the conjunctive signs that they had musical significance, otherwise one connective might have served all distinctives alike. The two most common *conjunctives* are *Mérkhâ* —, which serves *Šilluq* and *Tiphḥa*, and *Mûnāḥ* —, which serves *Athnah* and *Zaqeph*. See Gen. 1. 1, 2.

g) The books *Job*, *Proverbs* and *Psalms* have an accentuation in some respects different from that of the other books, called the *Poetical*. The end of the verse is marked as in Prose by *Šilluq* and *Šoph pašuq*; also the great distinction next the end by *Athnah*; but this is not the greatest distinction in the verse, which is that next the beginning, marked by a sign called *Mérkhâ Mahpākh* or *‘Ôlé veyôrēdh*, thus

: יִשָּׁבֵר . . . . . עֲמֹד . . . . . רְשָׁעִים . . . . . Ps. 1. 1.

4. *Maqqēph* (binder). Part of the accentual or rhythmical machinery is the *Maqqēph* or hyphen, which binds two or more words together. The sign indicates that all the words so joined are pronounced in the rhythmical reading as one word. The occurrence of two accented syllables in immediate succession is contrary to the rhythm, and this conjunction is avoided by throwing several words into one. All the words joined by *Maqqēph* lose their accents except the last, and in consequence of this their long vowels, if changeable, become short (§ 5. 3), בְּלֵהָעָם but בְּלֵהָעָם, *all the people*.<sup>1</sup>

5. *Pause*. The great pauses just described (in 3) are naturally accompanied with certain changes upon the ordinary vocalization. In general only the two greatest Prose accents (viz. *Šilluq* —, marking the end, and *Athnah* —, marking the middle of the verse), and the three greatest of the *Poetical*, throw vowels into pause. The effects are mostly as follows:

a) A short vowel in the tone becomes long, as מַיִם, pause מַיִם; and if the short vowel had been modified from another it is the long of the primary sound that appears, אֶרֶץ p. אֶרֶץ.

<sup>1</sup> Unchangeably long vowels are usually marked by *Metheg*, as שְׁתִּילִי *Shāth'li*.

b) Occasionally the tone is shifted from the last syllable to the penult, which is lengthened if it was short, עָתָה, p. עֲתָהּ.

c) Perhaps the commonest pausal effect is what looks like a combination of *a b*. In verbal forms with vocal sh<sup>va</sup> before the tone, this sh<sup>va</sup> becomes the tone long of the primary sound whose place it had taken, and the tone is then shifted to it, as שָׁכְנָה *she dwelt*, p. שְׁכַנָּה, from שָׁכַן; עָמְדוּ *stand ye*, p. עֲמֹדוּ from עָמַד. A few nominal forms follow the same method (see § 45).

Rem. Sh<sup>va</sup> before the suffix *kha* becomes é, סוֹסֵךְ p. סוֹסֵךְ. In some cases the weight of the Pause doubles the consonant, חָרְלוֹ Judg. 5. 7; there is also a fondness shewn in many cases for the sharp á in pausal syllables.

6. *Qeri* and *Kethibh* (read, written). The *Kethibh* is the consonantal text as it lay before the punctuators, being held inviolable. When however for any reason, whether of grammar or propriety, the punctuators preferred another reading, the *vowels* of this reading were put under the *Kethibh* in the text, while the consonants, which could not find a place in the text, were set in the margin. This recommended reading is the *Qeri*. Attention is called to the Margin by a small circle placed over the *Kethibh*, thus: הַנְּעֹרִי Gen. 24. 14,—which means that for the (*mas.*) form הַנְּעֹרִי of the text the form הַנְּעֹרָה (*fem.*) is to be read.

## OF WORDS AND FORMS.

Roots may be considered to be of three classes: *first*, the simplest and instinctive *interjection*, expressive of mere feeling, as *ah!* *second*, the higher *demonstrative*, expressing locality, direction, and distinction between one object and another; and *third*, roots embodying thoughts, *nouns* and *verbs*. The first class, being uninflected and individual, do not need any separate treatment. And of the others it is better to begin with the second, which is next in simplicity.

## § 11. THE ARTICLE.

Hebrew has no *indefinite* Article, though the numeral *one*, particularly as the language declined, began to be used with the feebleness of an Article.

The Definite Article, properly a demonstrative pronoun, is הַ. This is an inseparable particle, prefixed to words; and, like *the* in English, suffers no change for Gender or Number.

## PARADIGM OF THE ARTICLE.

Before ordinary cons.	—	הַ,	הַקּוֹל
Before gutturals	{	א, ר, ע	הַאִישׁ
		ה, ח	הַחֶרֶב
Before gutturals with qameç	{	הַ, אַ	הַעָם
		הַ, אַ	הַעֲמָל
		הַ, (ח)	הַחֲכָם

a) The *l* of the Art. is not written, but assimilated to the next consonant, which is thus doubled, as קוֹל *voice*, הַקּוֹל *the voice*.

b) Before *gutturals* (which cannot be doubled), the *pathah* of the Art., falling in an open Syllable, expands to *qameç* (§ 8. 4), as אִישׁ *the man*. This expansion is universal before א and ר, and general before ע. Before the strong gutt. ה and ח, *pathah* usually remains (§ 8. Rem. d).

c) The rule in b) applies to א and ר with any vowel. But when ה, ע, ח are pointed with *qameç*, the punctuation of the Art. varies:—

Before הַ and אַ in the Tone, the Art., falling in the *pretone*, takes *ā* (§ 6. 2b), as הַהָר, *the mountain*, הַעָם, *the people*.

Before הַ, אַ not in the Tone, the Art., falling *before* the pretone, retains the short vowel (comp. § 6. 2c), which by a law of euphony becomes *e* (*ṣ'ghol*), as הַהָרִים, *the mountains*; הַעֲמָל, *the trouble*. Before הַ (*hā*) in all positions the Art. takes *ṣ'ghol*, and also before חַ, הַחֲכָם, *the wise*, חַגַּג, *the feast*.

Rem. a. Not unfrequently a softer pronunciation omits the Daghesch from letters pointed with *Sh'ca*, by § 7 Note a. The somewhat great

emphasis of such a syllable, which still remains, is many times marked by *Metheg*, as הַמֶּסְכֵּן Is. 40. 20. *Metheg* is not put before ', nor yet immediately before the Tone.

Rem. *b.* The *hal* is 'al in Arabic (though the Bedawin are said to pronounce *hal*), as 'Al-Qor'ân. Perhaps this form is seen Gen. 10. 26.

man	אִישׁ	woman	אִשָּׁה	morning	בֹּקֶר
day	יוֹם	night	לַיְלָה	light	אוֹר
darkness	חֹשֶׁךְ	firmament	רָקִיעַ	dust	עָפָר
water, waters	מַיִם <i>pl.</i>	great	גָּדוֹל	good	טוֹב
high	רָם	upon	עַל-	and	וְ

The conjunction *and* is a particle inseparably prefixed to words, וְאִישׁ *and a man*.

<i>To day</i>	הַיּוֹם	<i>A good man</i>	אִישׁ טוֹב	<i>The man</i>	} טוֹב הָאִישׁ הָאִישׁ טוֹב
<i>to night</i>	הַלַּיְלָה	<i>the good man</i>	הָאִישׁ הַטוֹב	<i>is good</i>	

Rule 1. The adjective when it qualifies stands after the noun. If the noun be definite the adj. has the article.

Rule 2. The simple adj. when a predicate oftener precedes the noun than follows it. The predicate does not receive the art. The copula *is, are* &c. is not usually expressed.

EXERCISE: TRANSLATE.

To day. The morning. The night. The light *is* good. The good light. The lofty firmament. The darkness *is* upon the waters. The man and the woman. The great darkness. The good man. The firmament *is* high. A great day. The night *is* good. The dust *is* upon the waters.

§ 12. THE PERSONAL PRONOUNS.

	<i>Sing.</i>	<i>Signif. part.</i>	<i>Plur.</i>	<i>Sig. part.</i>
1. <i>pers. c.</i>	אֲנִי, אַנְּךָ	I <i>i, ni, ki</i>	אֲנַחְנוּ, אַנְּכֶם	we <i>nu</i>
2. <i>pers. m.</i>	אַתָּה	thou <i>ta</i>	אַתֶּם	ye <i>tem</i>
<i>f.</i>	אַתְּ	" <i>t</i>	אַתְּנָה, אַתְּנָן	" <i>ten</i>
3. <i>pers. m.</i>	הוּא	he <i>v, hu</i>	הֵמָּה, הֵם	they <i>m</i>
<i>f.</i>	הִיא	she <i>y, (ha)</i>	הֵנָּה, הֵן	" <i>n</i>

The above forms of the Pers. Pronouns are used only to express the Nominative or as Subject: they must not be put as *oblique cases* after a verb or preposition. When not expressing the Subject, the Pers. Pronouns become attracted in a fragmentary form to the end of other words. These fragments (the *significant parts* above) are named *Pronominal suffixes*. See §§ 19, 31, 49. Comp. § 20. 6.

Rem. a. On 1 *pers.* In pause the accent is retracted to the penult (§ 10. 5b) אֲנִי and אֲנִי. A plur. אֲנֵנו occurs once, Jer. 42. 6, and *nahnû* six times, e. g. Gen. 42. 11, Ex. 16. 7.

Rem. b. On 2<sup>nd</sup> *pers.* In pause אַתָּה. The mas. is occasionally written אַתָּה 1 Sam. 24. 19, Job. 1. 10, and three times אַתָּה, Num. 11. 15, Deut. 5. 24, (? Ez. 28. 14). The form 'attā is for 'an-tā, and 'att for 'antî, which is seven times spelled אַתָּי, Jud. 17. 2, 1 K. 14. 2 &c. The plur. 'attem is for 'attum. The fem. pl. 'atten occurs Ezek. 34. 31, the MSS. waver between 'atten and 'attēn.

Rem. c. On 3<sup>rd</sup> *pers.* In the Pent. as usually printed הוּא is of com. gender, הוּא occurs only eleven times. Fem. pl. הֵן is actually found only as suffix.

eye	עֵינַי <i>f.</i>	hand	יָד <i>f.</i>	mountain	הָר	disease	חֵלִי
earth	אָרֶץ <i>f.</i>	heaven	שָׁמַיִם <i>pl.</i>	evening	עָרֵב	people	עַם
sword	חֶרֶב <i>f.</i>	God	אֱלֹהִים <i>pl.</i>	palace	הַיְכָל	wise	חָכֵם
powerful	עֲצוּם	bad, sore	רַע	very	מְאֹד	very bad	רַע מְאֹד
	<i>The mountain</i>	הָהָר	<i>the people</i>	הָעַם	<i>the earth</i>	הָאָרֶץ	

Rem. d. The Article sometimes prolongs the *pathah* of monosyllables to *qameç*. The word *earth* appears as above with the Art.

*The people is wise* הָעַם חָכֵם הוּא or הָעַם חָכֵם הוּא.

Rule. The personal pronoun of 3. *pers.* is sometimes used to express the copula. It generally follows the predicate when indefinite, and precedes it when definite.

#### EXERCISE: TRANSLATE.

רַם הַהַיְכָל: 2 הָהָר הוּא רַם מְאֹד: 3 טוֹב הָעָרֵב: 4 אַתָּה הוּא  
הָאֱלֹהִים: 5 אַתָּה הָאִשָּׁה: 6 הַחֶרֶב הוּא עַל-הָעֵפֶר: 7 אַתָּם הָעַם:  
8 עַם רַם וְגֵדוֹל: 9 הָעַם הוּא עֲצוּם מְאֹד: 10 תָּדַר וְהֵזֵן:  
11 הַשָּׁמַיִם וְהָאָרֶץ: 12 הָעַם הָעֲצוּם וְהַגֵּדוֹל: 13 אֲנִי הָאִישׁ  
הַחָכֵם:

The eye. The hand. The mountain is very lofty. The dust is upon the waters. I *am* the man. We *are* the people. The sword. The good man is the wise man. The good and powerful people. The morning and the evening are the day. The darkness is the night. The lofty mountain. The darkness is very great upon the earth and upon the waters. Thou *art* the woman. It (*f.*) *is* the eye. They *are* the heavens. The great and sore disease.

§ 13. THE DEMONSTRATIVE AND OTHER PRONOUNS.

	<i>Sing.</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Plur.</i>
<i>mas.</i>	זֶה	this		הוּא	הַהֵם, הַאֵלֶּה
<i>f.</i>	זֹאת	”		הִיא	הֵנּוּ, הַאֵלֶּה
<i>c.</i>		אֵלֶּה			”
		these			

	<i>Sing.</i>	<i>Plur.</i>
<i>mas.</i>	הַלָּזֶה	yonder
<i>f.</i>	הַלָּזֹה	”
<i>c.</i>	הַלָּזֶה	”

2. *Relative pronoun.* The relative is אֲשֶׁר *who, which*, invariable for all genders, numbers and cases.

3. *Interrogative pronoun.* The interrogative is מִי *who?* for persons, and מָה *what?* for things, both words indeclinable.

The emphasis of the question not being on the interrogative particle it falls forward on the next word (§ 7, note *b*). and מָה assumes a *pointing quite like the Article* (§ 11):

Before non-gutturals	<i>path. and dag.</i>	מָה-זֶה	what is this?
before א and ר	<i>qameç</i>	מָה-אֵלֶּה	what are these?
before other gutturals	<i>pathah</i>	מָה-הוּא	what is it?
before gutt. with qam.	<i>ç'ghol</i>	מָה עָשָׂה	what has he done?

Rem. *a.* The *fem.* of *this* is sometimes written זֹה or זו, where the *th* of *fem.* termination is softened as in nouns § 16. Rem. *b.* A shorter *plur.* לֵאלֵּם occurs eight times in the Pent. and in 1 Chron. 20. 8. A form זו is more used as a relative, comp. the use of *that* and *der.* With *z* i. e. *ds* comp. the *d, th* in *the, this, that, der, dieser.*

Rem. *b.* A shorter form of the relative is שׁ prefixed inseparably to words, mostly as שׁ or שׁ with Dag. *forte*, אֲשֶׁר לִי — שְׁלִי.

Rem. *c.* In pointing *mah* the maqqeph is not always inserted. The pointing with §ghol occurs in other cases besides the one specified. Occasionally מה unites with the following word, מִלְכֶם *what mean ye (to you)?* Is. 3. 15, Ex. 4. 2.

king	מֶלֶךְ	head	רֹאשׁ	boy	יָלֵד	Jehovah	יְהוָה
to create	בָּרָא	to call	קָרָא	to bear	יָלַד	to shed	שָׁפַךְ
to take	לָקַח	to hear	שָׁמַע	to say	אָמַר	to come	בָּא
to sit	יָשַׁב	not	לֹא	how!	מָה	unto	אֶל-

Rem. The root of the verb is 3. *s. perf.* e. g. *he created, he took,* not the *infin.*

<i>This is the man</i>	זֶה הָאִישׁ
<i>This is the good man</i>	זֶה הָאִישׁ הַטּוֹב
<i>This man</i>	הָאִישׁ הַזֶּה
<i>This good man</i>	הָאִישׁ הַטּוֹב הַזֶּה

Rule 1. The demonstratives *this, that* may be pronouns or adjectives. When pronouns they do not take the Art., and the order is as in English. When they are adjectives, their noun is definite, and they conform to Rule 1 § 11. With another adj. the demons. stands last.

<i>The boy heard</i>	שָׁמַע הַיָּלֵד	<i>The boy did not hear</i>	לֹא שָׁמַע הַיָּלֵד
<i>The boy did not hear the voice</i>			אֶת-הַקּוֹל    "    "    "

Rule 2. The nominative, unless emphatic, usually follows the verb.<sup>1</sup>

Rule 3. The definite accus. in nouns and pronouns when directly governed by an active verb is usually preceded by the particle את.<sup>2</sup>

Rule 4. The negative stands immediately before the verb or predicate.

<sup>1</sup> Sentences are of two kinds, verbal—having a *finite* verb for predicate; and nominal—having any other kind of predicate. The order in a verbal sentence is verb, subject; in a nominal, subject, predicate (cf. the excep. § 11 Rule 2).

<sup>2</sup> The pron. *mah* "what" does not take את.



## EXERCISE. TRANSLATE.

מִי אֵתֶם: 2 מִי הַזֶּה: 3 הַיְלִלָה הַהוּא: 4 זֶה הַיּוֹם אֲשֶׁר עָשָׂה  
 אֱלֹהִים: 5 הַעֵם הַקְּצִים הַזֶּה: 6 זֶה הַיְלֵל אֲשֶׁר שָׁמַע אֶת־הַקּוֹל:  
 7 מִי יָלַד אֶת־אֵלֶּה: 8 יָשַׁב הַמֶּלֶךְ עַל־הַעֵפָר: 9 בָּא הָאִישׁ אֲשֶׁר  
 שָׁפַךְ הַמַּיִם עַל־הָאָרֶץ: 10 מִדְּשׁוּב הַיּוֹם הַזֶּה: 11 בָּרָא אֱלֹהִים  
 אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ: 12 וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ  
 יְיָהוָה: 13 לָקַח הַמֶּלֶךְ אֶת־הַהֶרֶב: 14 מִי הָאִישׁ הַזֶּה:

Who *are* these? What *are* ye? Who *is* yonder woman? I *am* the great king who *is* over (upon) the land. That day. This *is* a good head. This *is* the good head. This head *is* good. This good head. This *is* the bad boy who spilt the water upon the earth. This woman. What has the man done? This mountain is very lofty. What *are* these? These *are* the heavens and the earth which God created this day. This *is* the wise king. That<sup>2</sup> sore disease. He sat by (upon) those waters. How great *is* that palace!

## § 14. THE INSEPARABLE PREPOSITIONS.

1. Prepositions and similar words in Hebrew are usually nouns, sometimes entire, but oftener worn down and fragmentary. The following three fragments used as prepositions are, like the Art., inseparably prefixed to words:

ב *in, by, with; local and instrumental*

כ *as, like*

ל *to, at, for; sign of dat. and infin.*

a) The usual pointing of these light fragments is simple sh<sup>va</sup>.

b) Before another sh<sup>va</sup> this becomes *hireq*, by § 6. 2 d., forming a half open syllable, בְּלֶכֶב, לְכֶבֶב.

c) Before a ḥateph the sh<sup>va</sup> becomes the corresponding short vowel, by § 8. 3, בְּאַרִי, אַרִי = בְּאַרִי, *like a lion*.

d) Before the accent, the prep., falling in the *pretone*, often has tone-long *qameç* (§ 6. 2 b.), as לְמַיִם *to water*.

<sup>1</sup> For this name the reader substituted אֲדֹנָי *Lord*, the vowels of which stand in the text. Possibly the word was pronounced יְהוָה *Yah-véh*.

<sup>2</sup> In *sing.* הַהוּא, in *plur.* הֵואִם.

e) In words with the Art. the weak *He* usually surrenders its vowel to the prep. and disappears, by § 9. 2., **לְעַם, הָעָם**, *to the people*.<sup>1</sup>

2. The short word **מִן** used as a prep. in the sense of *from, out of*, is also a worn down noun and generally used as an inseparable particle.

a) The weak liquid *n*, as in other languages, is assimilated to the next consonant, which is doubled, **מִמֵּיִם** *from water* (as *im-moveable*).

b) Before gutturals, the short vowel expands in the open syllable into the corresponding tone-long, **מִמְעַץ** *from a tree*, by § 8. 4.; and occasionally hireq remains by § 8. 4. Rem.

c) Before the Art. either *b*) is followed; or oftener the prep. is prefixed entire to the word with help of Maqqeph, **מִמְהָעֵץ** or **מִמְהָעֵץ** *from the tree*.

Rem. The prep. is occasionally found entire in other cases.

book	<b>סֵפֶר</b>	garden	<b>גֶּן</b>	place	<b>מָקוֹם</b>
ground	<b>אֲרָמָה</b>	dry land	<b>יַבְשָׁה</b>	beast, cattle	<b>בְּהֵמָה</b>
lion	<b>אֲרִי</b>	ass	<b>חֲמֹר</b>	work	<b>מְלָאכָה</b>
seventh	<b>שְׁבִיעִי</b>	holy	<b>קֹדֶשׁ</b>	to write	<b>כָּתַב</b>
to give	<b>נָתַן</b>	to eat	<b>אָכַל</b>	to rest	<b>שָׁבַת</b>
to rule	} <b>מָשַׁל</b>	to destroy	} <b>מָחָה</b>	to cry	<b>קָרָא</b>
over		<b>בָּ</b>		to blot out	unto

#### EXERCISE. TRANSLATE.

קָרָא אֱלֹהִים לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה: 2 שָׁבַת אֱלֹהִים  
 בַּיּוֹם הַשְּׁבִיעִי מִהַמְּלָאכָה אֲשֶׁר עָשָׂה: 3 שָׁמַע הָאָדָם הַקּוֹל  
 בְּגֵן: 4 מִשָּׁל הַמְּלֶכֶת בְּעָם: 5 יָשַׁב הַיֵּלֶד בַּמָּקוֹם הַזֶּה: 6 מָחָה  
 יְהוָה אֶת־כָּל אֲשֶׁר עָשָׂה מֵאָדָם וְעַד בְּהֵמָה: 7 עָשָׂה אֱלֹהִים  
 אֶת־הָאָדָם עֶפְר מִן־הָאֲדָמָה: 8 הָאֱלֹהִים הוּא בְּהִיכָל:

<sup>1</sup> The ה sometimes remains, particularly after כ, and in the declining stages of the language.

To a lion. The man wrote in the book. God gave the woman to the man for wife. In the morning. In these heavens. In the earth. In that day. In the lofty palace. The lion cried like an (the) ass. God called the firmament heaven, and the dry land called he earth. He gave the sword to the king. Man is dust out of the ground. He ate of the tree. The wise people rested on the seventh day. To the dust. In (at) pain. On (in) the high mountain.

## § 15. THE CONJUNCTION &amp;c.

1. The inseparable conjunction וַ and is pointed very much like the inseparable prepositions in § 14.

a) Its ordinary pointing is sh<sup>e</sup>va, וְאַתָּה and thou.

b) Before the ḥatephs it takes the corresponding short vowel (§ 8. 3.), וְאֲנִי and I.

c) Before simple sh<sup>e</sup>va and the Labials (בּוּ מַה) its pointing is וְ, וְבֵן and a son.

d) Before the accent, especially if disjunctive, it often takes qameç (§ 6. 2 b.), וְרָע and evil Gen. 3. 5.

Rem. Before *yod* with sh<sup>e</sup>va the pointing is ḥireq after § 6. 2d., and *yod* is silent (§ 9. 1), וְיָמֵי and the days of—. Even before a labial, the law *d*) of the *pretone* may prevail, as וְבָהּ, Gen. 1. 2. Naturally the conj. does not cohere so closely with the word as the prep. and does not displace the *He* of the Art., as וְהָעָם and the people.

2. *The verb.* The root of the verb is held to be 3. *sing. perf. act.*, which is the simplest form. Verbal inflection for persons is made by attaching to this root the significant elements of the personal pronouns (§ 12).

3. <i>sing.mas.perf.</i>	he ruled, has ruled &c.	מִשַׁל
2. " " "	thou hast ruled &c.	מִשַׁלְתָּ ta of pr. thou
2. " fem. "	thou hast ruled &c.	מִשַׁלְתִּי t " "
1. " com. "	I ruled, have ruled &c.	מִשַׁלְתִּי ti = ki of pr. I
1. plur.com. "	we ruled, did rule &c.	מִשַׁלְנוּ nu of pr. we.

## EXERCISE. TRANSLATE.

I said to the man. The man and the woman. A lion and an ass. We rested on the seventh day. And of the tree we have eaten.

God destroyed from the earth man and cattle. And on that day I wrote in the book. People and king. Who spilt the water upon the earth? I heard the voice in the garden. Thou hast said, holy is Jehovah. And these who *are* these? Dry land and water. Night and morning. Thou (*f.*) hast ruled over this people.

### § 16. THE NOUN. INFLECTION.

1. Stems in Hebrew are considered to contain three consonantal letters. The noun may be regarded as expressing the stem idea in *rest*, and the verb the idea in *motion*. Hence the vowels of the verb are lighter than those of the noun. It is convenient to consider the verb as the root out of which other parts of speech grow, though there are many nouns not traceable to extant verbal stems. Nouns are thus primitive or derivative. We may on the other hand take a noun or particle and set it in motion, that is verbalize it; such verbs are called *Denominatives* &c. as *to dust*.

2. Inflection in Hebrew takes place after two modes, an outside and an inside mode. Both modes are to be observed in most languages, e. g. *boy, boys*, by the outside inflection; *man, men*, by the inside; so *fear, feared*, but *tread, trod*. The Shemitic languages have a preference for the inner inflection. This prevails greatly in the Heb. verb, though it has not gained great footing in the noun, the inflection of which is external. But in Southern Shemitic internal nominal inflection is also very common. Great alterations do occur within the noun in Heb., but these are due to movements of the Tone and differ altogether from such changes as appear in *foot, feet*. At the same time as the accentual changes take place to a certain extent on various principles, they afford means for classifying nouns into several *Declensions*. The external changes may be called *Inflection*.

#### 3. *Inflection, external modifications in Nouns.*

In Hebrew there are *two* genders: *mas.* and *fem.*

There are *three* numbers: *sing., dual,* and *plur.* The *dual* is now very much in disuse, being employed mostly to express things that occur naturally or by use in pairs, as *hands, feet, shoes.*

The *fem. sing.* is formed by adding *āh* to the *mas.*

The *plur. mas.* is formed by adding *īm* to the *sing.*; and the *plur. fem.* by changing *āh* into *ôth*, or by adding *ôth* to the *sing.* if it has no *fem.* termination.

The *dual* is formed by adding *áyim* to the *mas. sing.* for the *mas.*, and to the original *fem. sing.* (see Rem. *b*) for the *fem.* Thus:

	<i>mas.</i>		<i>fem.</i>		<i>mas.</i>		<i>fem.</i>	
<i>sing.</i>	טוב	<i>good</i>	טובה		סוס	<i>horse</i>	סוסה	<i>mare</i>
<i>plur.</i>	טובים	„	טובות		סוסים	„	סוסות	„
<i>dual</i>					סוסים	„	סוסתים	„

#### 4. *Classes of nouns feminine.*

1) Words ending in ה־ or ת (see Rem. *b*).

2) Words of any termination that are names of creatures feminine, as אם *mother*.

3) Names of cities, countries &c., which may be considered *mothers* of their inhabitants.

4) Names of organs of the body of men or animals, especially such organs as are double, as *hand, ear, horn*; also of other utensils or instruments used by man, as *sword, cup*, and even of *places* in which man is wont to move.

5) Names of things productive, the elements, unseen essences &c., as *sun, earth, fire, soul* &c.

In all these classes however there are numerous exceptions; and many words are of both genders, though in general where this is the case one gender is largely predominant in usage over the other.

6) Words *fem.* usually assume the distinctive *fem.* termination in the *plural*. Many *fem.* nouns however have the *mas. plur.* ending; and on the contrary many *mas.* words have the *fem.* termination in the *plur.*, especially if they incline towards a *fem.* sense by 4) or 5).

Rem. *a*. The *Dual* is confined to substantives (and the numeral *two*); it is no more found in the adjective, pronoun, or verb.

The dual perhaps properly expresses a *pair*, or *one* or *more pairs*, but it is now used as a *plur.* of things occurring in pairs, as שֵׁשׁ כְּנָפַיִם *six wings*. In usage the dual is employed, 1. for organs and features in men and animals that are double, as eyes, ears, hands, feet, lips, teeth, loins, horns, wings &c. 2. For things that are double, as shoes, door-leaves, fetters. 3. A few nouns still use the dual to express *two*, as day, year, cubit, hundred, thousand. 4. The Numerals employ the dual to express *times* (repetition), § 48. When terms properly dual are transferred to inanimate objects as *horns* (of altar) they are used in *fem. plur.*

Rem. *b.* The original *fem.* ending is *ath* (ת־). When the word stands independently this is softened in the *tone* into *āh*, the present ordinary termination, but when the word is in close connexion with what follows, or has any addition made to it, the original *ath* reappears. By loss of the *a* this ending became *th*. This simple *th* could most easily be attached when the word ended in a vowel, or in a single conson. preceded by a changeable vowel, as עֲבָרִית, מִשְׁמֶרֶת, מִשְׁמֶרֶת. It could not be added at all if the word ended already in two conson. (§ 5.6), nor readily if in one cons. preceded by an unchangeably long vowel. In these cases the termination *āh* was added. Thus the *fem.* endings may be: 1) *t* or *th*, יִלְדָּתָ Gen. 16. 11, which generally assumes the form יִלְדָּתָ (§ 29). 2) *ath* or *āth*, תִּיתָ Ps. 74. 19, עֲזָרָתָ Ps. 60. 13, both archaic and passing into 3) *āh* the ordinary ending. Sometimes this *āh* may be represented, as it is usually in Aramean, by *ṣ* (§ 2. 3). In a very few cases *āh* is deflected to *ēh* (*s<sup>e</sup>ghol*).<sup>1</sup>

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<sup>1</sup> The Shemitic *fem.* being in *t* the apparent analogy between the *fem. a* in Latin &c. and the ordinary *āh* of *fem.* nouns is no real one. But a new analogy arises between the Heb. *fem.* and the *neuters* in Lat. English &c., so many of which end in *t*, *id*, *quid*, *illud*, *it*, *that*, *what*. Possibly the *mas.* in Shemitic included both the *mas.* and *fem.* (comp. הָיָא *com.*) and that which was once dedicated to express the *neut.*, this having been dropped, has been appropriated to the *fem.*

	ox	יָפָר <sup>1</sup>	cow	<i>f.</i>			
	horse	סוּס	mare	<i>f.</i>			
	fish	דָּג	fish	<i>f.</i>			
	prince	שָׂר	princess	<i>f.</i>			
	song	שִׁיר	song	<i>f.</i>			
	adversary	צָר	adversary	<i>f.</i>			
hero	גִּבּוֹר	star	כּוֹכַב	well	בְּאֵר	wolf	זֶבַע
side	יָרְכָה	blood	דָּם	river	יָאֵר	dream	חֲלוֹם
just	צַדִּיק	bitter	מָר	to set	נָתַן	to slay	הָרַג
to count	סָפַר	to see	רָאָה	to drink	שָׁתָה	to remember	זָכַר

## EXERCISE. TRANSLATE.

לֹא שָׁתָה הַפֶּהר בְּיַד הַמַּיִם פִּי מְרִים הֵם: 2 אֵלֶּה הַפְּרִוֹת הַרְעוֹת  
 אֲשֶׁר רָאָה הַמֶּלֶךְ עַל-הַיָּאֵר: 3 מִשַּׁל הָאָדָם בְּפִהֶמָה וּבְדָגִים:  
 4 הַמָּה הַשָּׁרִים וְהַגְּבוּרִים אֲשֶׁר נָתַן הַמֶּלֶךְ עַל-הַעָם: 5 אֲמַרְתִּי  
 אֶל-הָעָם הַזֶּה צַדִּיקִים אַתֶּם: 6 הַהָרִים הָאֵלֶּה רָמִים מְאֹד:  
 7 כִּפְרִית אֶת-הַכּוֹכָבִים: 8 מָה רָמִים הַהִיכָלִים הַהֵם: הַנְּבִים:  
 יָרְכָתִים:

I remember (*perf.*) the songs which I heard in the temple. These waters *are* bitter. Those heavens *are* very lofty. These *are* the asses which we slew. Who *are* these princes and heroes? Thou hast heard the cows. God remembers the just (*pl.*). We sat on the hills two-days. The new king saw the good cows by the rivers in a dream. The just are as the stars which *are* in the firmament. The two-sides. He took oxen and cows and horses and asses. We heard the wolves in the evening. I counted the stars which God has set in the heavens. Water from the wells. Thou (*f.*) hast spilt blood (*pl.*).

## § 17. CASES. THE CONSTRUCT STATE.

1. Hebrew is considered to have the following cases: first, the Nominative. But the language has no special termination for the expression of this case. In some proper names, borrowed

<sup>1</sup> The words *ox*, *prince*, *adversary*, *bitter*, have *a* (path.) when uninflected or without the Article, see Rem. *d*, § 12, and § 43.

probably from neighbouring tribes, there appears the termination *u*. (The nom. in Arabic ends in *u* or *un*.)

Second, the Genitive. This is a relation of two elements, of which the first is always a noun, while the second, though chiefly a noun, may be a pronoun or even a clause. The first member of the gen. relation is said to be in the *construct state*. It is a question whether this first member had any distinctive termination. It appears occasionally in *i*.<sup>1</sup> The second member has no special termination. (The Ar. gen., which is the *second* member, is in *i* or *in*.)

Third, the Accusative. Neither is this case expressed ordinarily by any specific termination. But there are here quite visible traces of a case ending, though it is not easy to say whether the traces should be considered remains of a full development now in decay, or merely a rudimentary commencement. This accus. ending is *a*. (The Arab. acc. is in *a* or *an*.)

Thus so far as case endings can be suspected they are the three sounds *a i u*. Three cases may seem to form a meagre provision for expressing the relations of nouns. But the use of the Accus. is very wide, it serves often as a *locative*, and sometimes almost as an *instrumental*, and as a general *modal* or adverbial case. And the use of the Gen. is also extremely free.

2. *The construct state*. When a noun is so connected in thought with a following word or clause that the two make up one idea, the first is said to be in the *construct state* or in construction. A word not so dependent is said to be in the *absolute state*; e. g. in *son of the king*, *great in power*, the words "son" and "great" are in the construct, "king" and "power" are in the absolute.

The const. relation corresponds most nearly to the Gen., or to the relations expressed by *of* in English. Now the first half of a relation like *son of*—, forming no complete idea of itself, the emphasis of the whole expression lies on the second half. In this way the cons. or first half is uttered *as shortly as is possible* in consistency with the laws

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<sup>1</sup> See Gen. 49. 11 &c. and such proper names as Gabri-el, *man of God*, Melchi-zedek, *king of righteousness*. In a few cases the Cons. ends in *o*.



of pronunciation in the language; any merely tone long vowel within the word will be shortened or lost, § 18, and any weak letter outside the word, elided.

NOMINAL PARADIGM.

	<i>Mas.</i>		<i>Fem.</i>	
	<i>Abs.</i>	<i>Cons.</i>	<i>Abs.</i>	<i>Cons.</i>
<i>sing.</i>	סוּם horse	סוּם	סוּסָה mare	סוּסָת
<i>plur.</i>	סוּסִים „	סוּסֵי	סוּסוֹת „	סוּסוֹת
<i>dual</i>	סוּסִים „	סוּסֵי	סוּסָתַיִם „	סוּסָתַי

In *mas. sing.* there is no change of termination.

In *mas. plur.* and *dual*, *im* and *ayim* elide the weak *m* and become *ê*.

In *fem. plur.* no change.

In *fem. sing.* the original ending is resumed (§ 16 Rem. *b*); and in *fem. dual ayim* becomes *ê* as in *mas.*, and tone-long *ā* is lost (§ 18).

3. *Use of the accusative ending.* The accus. ending has been retained in one particular usage. The *āh* is added to words to express *direction* or motion towards.—The ending in this use of it, which is probably a revival and extension of its former use, has not the tone. It may be appended to the plur., and even to the cons. state, as הַהָרָה *towards the mountain*; הַשָּׁמַיְמָה *heavenwards*; בֵּיתָה יוֹסֵף *to the house of Joseph*.

Rem. This *He* is called *He locale* by some. It cannot be used with *persons*, and has in many cases lost its strong sense of *direction to* and implies no more than *at* or *in*. It may even admit a prep. of motion before its word.

*The horse of the king* } סוּם הַמֶּלֶךְ *The horses of the king* } סוּסֵי הַמֶּלֶךְ  
*the king's horse* } *the king's horses* }

Rule 1. The word in cons. state does not take the Art. The second noun is usually definite and the first is defined by its relation to it.

*The good horses of the king*    סוּסֵי הַמֶּלֶךְ הַטוֹבִים  
*The good mare of the king*    סוּסַת הַמֶּלֶךְ הַטוֹבָה

Rule 2. An adj. qualifying a noun in cons. state must stand after the compound expression, and the noun in cons. being definite, the adj. has the Art.<sup>1</sup>

*Every day* כל יום      *All the day* כל היום  
*All the king's horses* כל-סוסי ה'

Rule 3. The word *all* is a noun and used in the cons. state.

north	צפון	valour } force }	חיל	bed	מטה	poor	אביון
four	ארבע	daughter	בת	war	מלחמה	queen	מלכה
wind	רוח }	law	תורה	wall	חומה	city	עיר
spirit		command	מצוה	flesh	בשר	understanding	שכל
		to go down	ירד	to keep	שמר	to review	פקד

#### EXERCISE. TRANSLATE.

לא שְׁתָּה הַיּוֹם מִיַּי הַיָּאֵר: 2 לָקַח דָּוִד אֶבְיָזָל לְאִשָּׁה וְהָיָה  
אִשָּׁה טוֹבַת שְׂכָל: 3 אַבְיוֹנֵי הַיָּם הֵם צְדִיקִים: 4 לֹא שָׁמְרָנוּ  
תּוֹרַת יְהוָה אֱלֹהֵי יִשְׂרָאֵל: 5 עָשָׂה הַשָּׂר פְּמִצּוֹת הַמִּלְחָמָה:  
6 וּבַחֹרֵת יְהוָה לֹא הִלְכָתָּ: 7 אָלֶּה מִצּוֹת אֱלֹהֵי כְלֵי־הָאָרֶץ  
אֲשֶׁר פָּתַחְתִּי הַיּוֹם הַזֶּה: 8 שָׁכַב הַיְלֵד עַל־מִשַּׁת אִישׁ הָאֱלֹהִים:  
9 בָּא חֵיל גְּדוֹל מִיַּרְפְּתֵי הָאָרֶץ וּמֵאַרְבַּע רִוּחוֹת הַשָּׁמַיִם:  
10 אָבְלָנוּ מִפְּלִיעַץ הַבֶּן:<sup>4</sup> 11 וּמִלַּפַּת הָאָרֶץ בַּת אִישׁ גְּבוּר  
חֵיל: 12 הָיָה רָעַב בָּאָרֶץ וְאַבְרָם יָרַד מִצְרָיִמָה בִּי כֶבֶד הָרָעַב  
בָּאָרֶץ:

<sup>1</sup> Abigail.    <sup>2</sup> Israel.    <sup>3</sup> Dag. in *kaph* only in cons.    <sup>4</sup> Observe the pausal vowels in 6, 9, 10, 11.

The great day of the Lord. The day of the Lord is great. The good queen of the land. All the people of the earth. All the king's good asses. The captain (prince) reviewed all the mighty-men (heroes) of valour and all the people of war. In the two-sides of the temple. I have gone northward. We are gone down to-bades (Sh'ól). He went towards-the-mountain. We slew the

<sup>1</sup> The adj. agrees with its noun in *gend.* and *numb.* but not in *state.* The cons. is euphonic as well as syntactical and must be followed immediately by the word to which it subordinates itself.

man's ass. The people did not drink from the waters of the rivers for they *were* blood.<sup>1</sup> The law of the lord is good. Thou hast not kept the commandments of the God of all the earth. The spirit of God *was* upon the waters. God of the spirits *that belong* to all flesh. I have broken down all the walls of the city. Thou hast kept the poor of the land from all ill. Thou hast eaten of the tree of the garden.

<sup>1</sup> In dependent clauses with *וְ* for, *that* &c. the pronoun is put last.

### § 18. THE FIRST DECLENSION.\*

Nouns may be arranged in Declensions according to the internal vowel changes produced by alteration in the place of Tone occasioned by *Inflexion* (§ 16. 2). Many forms of Nouns, however, contain unchangeable vowels, i. e. vowels pure long, or diphthongal, or unchangeable from position, as גִּבּוֹר (*gibbôr*), a hero, אֶבְיָוִן (*'ebh-yôn*), poor, in both of which the first vowel is unchangeable by position, and the second pure long, and consequently unchangeable by nature (§ 6. 1). Such Nouns, as they suffer no internal change from inflexion, do not seem to require classification; they are indeclinable.<sup>1</sup>

The forms that suffer change are those having *tone-long* vowels. These vowels, having been rarely expressed by the so-called *Vowel-letters* (§ 2. 3), may very generally be distinguished from pure-long, and diphthongal, vowels, which were very often so expressed (§ 2. 3 Rem.). In general only *qameç* and *çere* are tone-long in nouns, *holem* being for the most part unchangeably long.

The forms with changeable vowels seem capable of being generalized under *three* classes or Declensions.

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\* The principles stated in § 6 should be fully understood here; and it should be remembered that, when words are increased at the end, the accent plants itself upon the significant inflectional addition (§ 5. 1).

<sup>1</sup> Such forms are those numbered 8, 14, 15, 16, 20, 23 in the Table of Common Nominal Forms in the Appendix of Paradigms, and a number of other Forms not given in that Table. These forms with unchangeable vowels might be called a First Declension, in which case the Declensions would amount in all to *four*.

1. A large number of words are of the same form as the *perfect* of verbs, and are chiefly participles or adjectives, though many are substantives. With these may be classed some other forms of words that are subject to the same laws. Together they may be called

#### THE FIRST DECLENSION.

They are words having:

$\bar{a}$  in the pretone, or  $\bar{a}$  in the tone, or  $\bar{a}$  in both places.

*Rules for declension.* 1. With inflectional additions the accent is shifted a place, and the tone-long pretonic  $\bar{a}$   $\bar{e}$  is lost, i. e. becomes vocal sh<sup>e</sup>va, by § 6. 2 c.

2. The very hurried utterance of the construct produces, in addition to this loss of the pretonic vowel, a contraction of the tone-vowel  $\bar{a}$   $\bar{e}$ , that is the shortening of it in a shut syllable (*sing.*), and the loss of it in an open one (*plur.*)

		<i>Plur.</i>	<i>Cons. sing.</i>	<i>Cons. plur.</i>
1) upright	יָשָׁר	יְשָׁרִים	יָשָׁר	יְשָׁרִי (= יְשָׁרִי)
2) old	זָקֵן	זְקֵנִים	זָקֵן	זְקֵנִי (= זְקֵנִי)
3) great	גָּדוֹל	גְּדוֹלִים	גָּדוֹל	גְּדוֹלִי
4) blessed	בְּרוּךְ	בְּרוּכִים	בְּרוּךְ	בְּרוּכִי
5) overseer	פְּקִיד	פְּקִידִים	פְּקִיד	פְּקִידִי
6) heart	לֵב	לְבָבוֹת	לֵב	לְבָבוֹת (= לְבָבוֹת)
7) star	כּוֹכָב	כּוֹכָבִים	כּוֹכָב	כּוֹכָבִי
8) desert	מִדְבָּר	מִדְבָּרִים	מִדְבָּר	מִדְבָּרִי

Rem. *a.* Tone-long  $\bar{o}$  does not appear much in nouns, but see § 29. The forms 1, 2, 3 with vowels  $a—a$ ,  $a—e$ ,  $a—o$ , may be considered the typical forms of this declension, see § 22. The forms 4, 5 are pass. participles, and 6 is a less common nominal formation. The forms 7, 8 shew that if the pretonic be immutable there is no change except in Cons., rule 1 having no application. A very few forms without  $\bar{a}$  are similarly inflected. See Add. Notes.

Rem. *b.* The form  $a—e$ , has  $a$  in *cons. sing.*, as no other short vowel can stand in the final accented shut (§ 6. Rem. *b*). If it be desired to retain the  $e$  sound, the form זְקֵנִי with Maqqeph can be used, comp. § 10. 4.

The *new* syllables that arise are *half open* (§ 6. 2 e), as in *heart*, *libbhôth*, No. 6.

2. *Feminine nouns.* When the distinctive termination of the fem. noun is not *final*, its softening into *āh* cannot have place, the real ending *ath* must be assumed as base, and then the above two laws apply as to other nouns.

righteousness	צְדָקָה (= צְדָקָת)	cons. (צְדָקָת=)	צְדָקָת
elder	זְקֵנָה (= זְקֵנָת)	cons. (זְקֵנָת=)	זְקֵנָת
righteousnesses	צְדָקוֹת	cons. (צְדָקוֹת=)	צְדָקוֹת

3. A few monosyllables with changeable vowels (*ā ē*) in the tone attach themselves to this declension. They are probably real dissyllables which have undergone contraction. The chief are *יד* *hand*, *דם* *blood*, *דג* *fish*, *עץ* *tree*. As they want the pretonic vowel the same law that applies to *star* will apply to them. See Add. Notes to First Declension.

fish דָּג *cons. plur.* דָּגִים *cons. pl.* דָּגֵי

WORDS FOR PRACTICE.

male	זָכָר	holy	קָדוֹשׁ	perfect	תָּמִים
word	דְּבָר	short	קָצֵר	lip	שֵׁפָה
proverb	מִשְׁל	luminary	מָאוֹר	blessing	בְּרָכָה
heavy	כָּבֵד	prophet	נְבִיא	vengeance	נִקְמָה
leopard	נִמְר	fat	בְּרִיא	corpse	גְּבֵלָה

Exerc. Write the *cons. sing.* and the *abs.* and *cons. pl.* of the above words. (The *abs.* and *cons. dual* of *lip*.)

two שְׁנַיִם sand חוֹל to gather אָסַף to lift up נָשָׂא sea יָם  
there שָׁם face פָּנִים *plur.*

EXERCISE. PARSE AND TRANSLATE.

בְּרִיאוֹת, דָּגַת, נְבִיאִי, יִשְׂרָאֵל, רְקִיעַ, לְבָבוֹת, מָאוֹר, מִשְׁלֵי,  
כָּבֵד, לְבָבִי, פְּקִידוֹי, לֵבָב, שֹׁפְטֵי, נִקְמַת, בְּרָכוֹת, יָדַיִם:  
וְהִשֵּׁף עַל־פְּנֵי הַמַּיִם: 2 פָּתַח הַנְּבִיא אֶת־פְּלִיזֵה־דְבָרִים בַּסֶּפֶר:  
3 הִנֵּה דְבַר יְהוָה אֶל־הַנְּבִיאִים: 4 תּוֹרַת יְהוָה בְּלִבְבֵנוּ צִדְקִים:  
5 פָּתַחְתִּי לָעַם הַזֶּה אֶת־פְּלִיזֵה־דְבָרֵי תּוֹרַת יְהוָה: 6 לֹא הָיָה שָׁם

אִישׁ מִזְקֵנִי יִשְׂרָאֵל: 7 נָתַן אֱלֹהִים אֶת־שִׁנֵּי הַמְּאוּרוֹת הַגְּדֹלִים  
 בְּרָקִיעַ הַשָּׁמַיִם: 8 אָסָה הַשׁוּר חֵיל פֶּבֶר פְּכוּכָבִי הַשָּׁמַיִם וְנַחֲוֹל  
 אֲשֶׁר עַל־שֵׁפֶת הַיָּם: 9 אָמַר<sup>1</sup> יִצְחָק הַקּוֹל קוֹל<sup>2</sup> יַעֲקֹב וְהַדְּבָרִים  
 יְדִי<sup>3</sup> יַעֲשׂוּ: 10 נָשָׂא הַנְּבִיא הַזֶּקֶן אֶת־נִבְלַת אִישׁ הָאֱלֹהִים אֶל־  
 הַחִבּוֹר:

<sup>1</sup> Isaac. <sup>2</sup> Jacob. <sup>3</sup> Esau.

The law of the Lord is perfect. The king saw the fat kine upon the bank (lip) of the river. We have eaten the flesh of fat oxen. The words of the lips of the Lord *are* upright. I *am* not a man of words. Good words *are* the words of the law of the Lord. The waters *are* upon the face of all the earth. We have heard the words of the holy prophets of God. Thou hast kept the hearts of this people from evil. Very great *are* the righteousnesses of God. Blessed *are* the upright of heart. The vengeance of the people *was* great. The day of vengeance *is* in the heart of God. The proverbs of the king *are* perfect. All the fishes of the river. The desert of the sea.

### § 19. THE PRONOMINAL SUFFIXES.

The separate Personal Pronouns are used only to express the Nominative or as Subject (§ 12).

Hebrew has not largely developed the adjective; instead of saying *holy hill*, *silver idol*, it says *hill of holiness*, *idol of silver*, and the like. Similarly for *my horse* it says *horse of me*. The possessive pronouns *my*, *thy*, *his*, *our* &c. are altogether wanting. But the noun being placed before the pronoun in the Genitive, two effects followed:

*first*, the pronouns had not the strength of nouns and could not maintain themselves as separate words, and so became attracted in the form of *Suffixes* to the noun preceding them;

and *second*, the noun itself, which before an independent word would have stood in the form of the *Const.*, underwent before these lighter fragments attached to itself a less degree of shortening, only a few of the more heavily accented Suffixes having the power to throw it into the *Const.* form.

Thus the Suffixes are divided into *light* and *heavy*; all

are light, except those to a singular noun which express *your* mas. and fem., and those to a plur. noun which express *your* and *their* mas. and fem.

*The light suffixes affect a noun like the Plur. or Du. termination, the heavy throw it into the form of the Const. state.*

Particles, such as *Prepositions* and *Adverbs*, are generally *Nouns* in a fragmentary condition, and may take Suffixes, which are attached to them precisely as to Nouns. See § 49.

NOUN WITH SUFFIXES.

	<i>Mas.</i>		<i>Fem.</i>	
<i>Singular noun</i>	סוּם	דְּבָר	סוּסָה	צְדָקָה
	(horse)	(word)	(mare)	(righteousness)
<i>sing.</i> 1 <i>c.</i> my	סוּסִי	דְּבָרִי	סוּסָתִי	צְדָקָתִי
2 <i>m.</i> thy	סוּסֶיךָ	דְּבָרְךָ	סוּסָתְךָ	צְדָקָתְךָ
2 <i>f.</i> thy	סוּסֶיךָ	”	סוּסָתְךָ	”
3 <i>m.</i> his	סוּסוֹ	”	סוּסָתּוֹ	”
3 <i>f.</i> her	סוּסֶיהָ	”	סוּסָתֶיהָ	”
<i>plur.</i> 1 <i>c.</i> our	סוּסֵינוּ	”	סוּסָתֵינוּ	”
2 <i>m.</i> your	סוּסֵיכֶם	דְּבָרְכֶם	סוּסָתֵכֶם	צְדָקָתֵכֶם
2 <i>f.</i> your	סוּסֵיכֶן	”	סוּסָתֵכֶן	”
3 <i>m.</i> their	סוּסֵיהֶם	דְּבָרֵיהֶם	סוּסָתֵיהֶם	צְדָקָתֵיהֶם
3 <i>f.</i> their	סוּסֵיהֶן	”	סוּסָתֵיהֶן	”
<i>Plural noun</i>	סוּסִים	דְּבָרִים	סוּסוֹת	צְדָקוֹת
	(horses)	(words)	(mares)	(righteousnesses)
<i>sing.</i> 1 <i>c.</i> my	סוּסִי	דְּבָרִי	סוּסוֹתִי	צְדָקוֹתִי
2 <i>m.</i> thy	סוּסֶיךָ	”	סוּסוֹתֶיךָ	”
2 <i>f.</i> thy	סוּסֶיךָ	”	סוּסוֹתֶיךָ	”
3 <i>m.</i> his	סוּסָיו	”	סוּסוֹתָיו	”
3 <i>f.</i> her	סוּסֶיהָ	”	סוּסוֹתֶיהָ	”
<i>plur.</i> 1 <i>c.</i> our	סוּסֵינוּ	”	סוּסוֹתֵינוּ	”
2 <i>m.</i> your	סוּסֵיכֶם	דְּבָרֵיכֶם	סוּסוֹתֵיכֶם	צְדָקוֹתֵיכֶם
2 <i>f.</i> your	סוּסֵיכֶן	”	סוּסוֹתֵיכֶן	”
3 <i>m.</i> their	סוּסֵיהֶם	”	סוּסוֹתֵיהֶם (תָּם)	”
3 <i>f.</i> their	סוּסֵיהֶן	”	סוּסוֹתֵיהֶן	”

NB. The *dual* takes the same Suffixes as the plural. The suffixes of *sing.* nouns are sometimes joined to *fem. pl.*, particularly 3 *pl.*, נַפְשׁוֹתָם *their souls*.

Rem. *a*. The suffixes of 2. *pers.* *ka, k, kem, ken,* are for *ta, t, tem, ten,* according to an interchange of *t* and *k* frequent in language (§ 12). No *Dag.* in *k* by Note p. 17.

In the other persons the fragmentary element of the pronoun may readily be seen.

Rem. *b*. The helping vowel between the stem and the suffix seems in all cases traceable to *i* or *a*. Comp. § 17. 1. In the 1st and 2nd person the *i* sound prevailed as base, *šusî, šusêkha, šusêkh, šusênu.* Forms with *a* are rare. Job 22. 20.

In 3. *pers.* the *a* sound prevailed, as 3 *mas.* *šusâku=šusaw=šusô;* 3 *fem.* *šusâh;* 3 *pl.* *šusâhem* or *šusâham* (2 Sam. 23. 6)=*šusâm.* Forms with *e* in *îhu, êha* are rare (§ 45). Gen. 1. 21.

Rem. *c*. Peculiarities are common. Sing. noun: 2 *m.* in *p.* סוֹדָךְ, Gen. 4. 11; plenary writing, סוֹדְךָ Gen. 3. 9; 10. 19; 27. 37, Ex 13. 16. In 2 *f.* כִּי־, Jcr. 11. 15, Ps. 103. 3. In 3 *m.* old form סוֹדְךָ his tent, Gen. 9. 21; 35. 21; 49. 11. After vowels *hu* (§ 45, see Irreg. nouns); otherwise, Gen. 1. 12, Jud. 19. 24, Job 25. 3. In 3 *f.* mappiq omitted, Is. 23. 17, Ps. 48. 14. In some cases the *fem.* termination appears dropped, Gen. 40. 10 נְצִיחָה for נְצִיחָהּ, Zech. 4. 2, Prov. 7. 8, Job 11. 9, cf. Hos. 13. 2, Ps. 49. 15; 55. 16 (Ez. 32. 27?). Rarely in 1 *pl.* *ânû,* Ruth 3. 2, Job 22. 20; on particles cf. § 49. In 2 *pl. f.* *kénah,* Ez. 23. 48, 49. In 3 *pl. m.* מֹנֵי־, Ps. 17. 10 (cf. מֹנֵי § 49). In some cases מֹנֵי appears 3 *sing.*, cf. Job 20. 23; 22. 2; 27. 23 (Is. 53. 8? Ps. 11. 7?). Uncontracted form 2 Sam. 23. 6. In 3 *pl. f.* הֵנָּה־, Gen. 21. 29; 42. 36; הֵנָּה־, Gen. 41. 21; הֵנָּה־, 1 K. 7. 37, Ez. 16. 53. After vowels *hen* (§ 45), and otherwise, Gen. 21. 28, Lev. 3. 16, Ez. 16. 53, cf. Is. 3. 17.

Plur. suff. often defectively written by omission of *yod*, e. g. 3 *m.* סוֹדְךָ Gen. 33. 4, 1 Sam. 18. 22, Ps. 10. 5; 24. 6; 3 *pl. m.* Gen. 10. 5; 43. 11; 3 *pl. f.* Gen. 4. 4.—Peculiar forms are: 2 *f.* יְכִי־ 2 K. 4. 3, Ps. 103. 3, 4, 5; 2 *pl. f.* *kénah,* Ez. 13. 20; 3 *pl. m.* יָמוֹ־ Ps. 2. 3, 5, Deut. 32. 37, 38; 33. 29; *hémah* Ezek. 40. 16; 3 *pl. f.* *hénah* Ez. 1. 11.

*My good horse* סוֹסֵי הַטּוֹב *Your evil words* דְּבַרְיֶכֶם הָרָעִים

Rule. The noun with Suffix being really in the Cons. and definite, the rules for the Cons. apply to it and its adj.—it does not take the Art. and its adj. does. § 17 Rules 1. 2.

<i>face</i>	פָּנִים	<i>son</i>	בֶּן	<i>pl.</i>	בָּנִים	<i>daughter</i>	בַּת	<i>pl.</i>	בָּנוֹת
<i>my face</i>	פָּנַי	<i>the man's face</i>	פָּנֵי הָאִישׁ						
<i>before me</i>	לְפָנַי	<i>before the man</i>	לְפָנֵי הָאִישׁ						
<i>after</i>	אַחֲרַי	<i>after me</i>	אַחֲרַי						



## EXERCISE. TRANSLATE.

תִּזְכְּרוּ, שִׁפְטוּ, בְּרַבְרָה, בְּנִי, מְשֻׁלֵּיכֶם, מִקֹּמָה, מִבְּשָׂרִי, בְּשֹׂרְכֶם,  
לְפָנַי, לְפָנֶיךָ, שִׁפְטֵהָ, בְּנִינִי, לְבַבִּי, בְּנִיהֶם, יְדִי, יָדוּ, תִּזְכְּרוּם,  
יְדִיקוּ:

יָצָא לֹוֹט אֶל־הָאֲנָשִׁים הַפְתָּחָה וְהִנְחִילָת סֵגֶר אַחֲרָיו: <sup>2</sup> וְאִהוּד  
תָּקַע בְּשׁוֹפָר בְּהַר אֶפְרַיִם וּבְנֵי יִשְׂרָאֵל יָרְדוּ מִן־הַהָר וְהוּא  
לְפָנֵיהֶם: <sup>3</sup> הוּא יְהוָה אֱלֹהֵינוּ בְּכִלְהָאָרֶץ מִשְׁפָּטָיו: זָכַר לְעוֹלָם  
בְּרִיתוֹ אֲשֶׁר פָּרַח אֶת־אֲבֹתָהֶם: כִּי חֶסֶד יְהוָה מֵעוֹלָם וְעַד־עוֹלָם  
עַל־יְרֵאָיו וְגִדְקָתוֹ לְבָנֵי בָנִים: וְאִי עָלֶיךָ בְּשִׁחַתִּי יְהוָה אֲמַרְתִּי  
אֱלֹהֵי אֲתָחָה: מַה רַב טוֹבָה אֲשֶׁר צָפַנְתָּ לִירְאֶיךָ פְּעֻלָּתָ לַבְּטָחִים  
<sup>1</sup> לְכָךְ נִגְדַּר בְּנֵי אָדָם: מַה אֲהַבְתִּי תִזְכְּרֶהָ כְּלַיְהוּם הוּא שִׁחַתִּי:

<sup>1</sup> Lot. <sup>2</sup> pl. of אִישׁ. See Table of Irreg. Nouns. <sup>3</sup> Ehud.

<sup>4</sup> Words in pause. See § 10. 5.

Your blessings. Her corpse. My commandments. Her lips. Thy words. His face; her face; my face. And his words we heard out of the fire. Thy law *is* in my heart O my God. God has redeemed his holy ones. He went down to-Sheol unto his sons. The Cherub put out his hands. Thou hast heard my voice out of thy temple. We sat before her. The words of thy (*f.*) lips *are* as the sand which *is* upon the shore of the sea. He came and in his hand a sword. Very good *are* the proverbs of his lips. We have sold our asses. Ye *are* my sons and my daughters saith (*perf.*) your God. My heart *is* in his law continually. I have kept all his commandments. Thou hast kept their heart, O our God. I have kept your hearts. The day of vengeance *is* in his heart. Thou hast kept my law and my commands. He lifted his corpse upon the ass. Their hearts *are* fat. Thy perfect law. This *is* flesh from my flesh. By (in) all his great prophets.

## § 20. THE VERB.

1. *Root.* The root of a verb is considered to be the 3rd sing. mas. perf. of the simple form (15. 2). This form is called *Qal* "light", in distinction from all the other forms,

which are heavy, being loaded by additional inflectional letters.

2. *Tenses.* The verb has not *Tenses* strictly speaking. It has two forms, which express not time but action; the one expresses a finished action, and is called the *perfect*, the other an unfinished action, and is called the *imperfect*.

The perfect action includes all *past tenses* of other languages, such as perfect and pluperfect (indic. and subjunctive), and future perf. The imperfect includes all *imperfect tenses* e. g. present (especially of general truths), the classical imperfect, and the future. The first form is often called the *preterite*, and the second the *future*, but these designations are proper to Tenses and are too limited.

3. *Moods.* Both the perfect and imperfect may be *indicative*; the subjective moods (subjunctive, optative &c.) are generally expressed by the *imperfect* and its modifications (§ 23).

Besides, there is an *imperative* which is also derived from the imperf. And there are two forms of infinitive, called *absolute* and *construct*, the latter being a gerund.

4. *Degrees of the stem idea.* The stem idea or meaning of the verb is presented in *three* conditions or degrees: the Simple, as *to eat*; the Intensive, as *to eat much, often, greedily*; and the extensive or Causative, extending the action over a second agent, as *to make to eat, to give one to eat*.

Each of these three conditions of the stem idea appears in three voices, Active, Passive, and middle or Reflexive, though some parts are now lost. Thus:

<i>Simple.</i>	<i>Intensive.</i>	<i>Extensive or Causative.</i>
act.	act.	act.
—	pass.	pass.
reflexive. <sup>1</sup>	reflex.	—

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<sup>1</sup> It is not in strict accordance with the methods of Shemitic grammar to call the Reflexive a voice. The reflexives are considered independent

5. *Conjugations.* What are called in other languages conjugations, do not exist. The various classes of irregular or weak verbs most nearly correspond to conjugations. The above seven parts are all growths of the original simple stem, which undergoes some modification, consonantal or vocalic, to produce them.

6. *Inflection.* Inflection to express person takes place by the connexion of the significant parts of the personal pronoun with the stem (§ 12 and 15. 2): and the third sing. as simplest is taken first, then the second, and finally the first. In an action which is finished rather the action itself than the actor is prominent: hence in the perfect the stem is put before the personal designations. In the imperfect, or action going on, the actor is more prominent, and the personal modification is prefixed.

## THE PERFECT.

<i>Sing.</i>	<i>Plur.</i>
3 <i>mas.</i> קָטַל he killed &c.	3 <i>c.</i> קָטְלוּ they &c. (רם = רם)
3 <i>f.</i> קָטְלָה she "	<i>pl.</i> of רָמָא
2 <i>m.</i> קָטַלְתָּ thou "	2 <i>m.</i> קָטַלְתֶּם ye ( <i>tem</i> of 'attem)
2 <i>f.</i> קָטַלְתְּ "	2 <i>f.</i> קָטַלְתֶּן „ ( <i>ten</i> of 'atten)
1 <i>c.</i> קָטַלְתִּי I	1 <i>c.</i> קָטַלְנוּ we

The terminations *tem*, *ten* are heavy, and, removing the accent, destroy the tone-long vowel in first syllable (§ 6. 2c). Of great importance are the vocalic additions *a i u*, which bring out the peculiarity of the verb, thus:

*In verbal inflection with vocalic additions the vowels á ē ō in the tone syllable are lost, i. e. become vocal sh'va* (§ 6. Rem. c, p. 17).

formations, which may even have a passive; at the same time from the meaning of these forms they not unnaturally take the place of the pass., which they have altogether superseded in Aramean and Ethiopic. The above scheme, therefore, though an accommodation to Western methods, is not altogether without ground even from Shemitic usage.

*Uses of the perfect.* The Perf. expresses:

- a) The Aorist (Past), *he killed.*  
 b) The Perfect, *he has killed.*  
 c) The Pluperfect, *he had killed.*  
 d) The Future Perfect, *he shall have killed.* (See § 46.)

Rem. For *fem. āh*, the original *ath* may occasionally be met with, § 16. Rem. *b*, Deut. 32. 36; and for *t* of 2 *f. s.* occasionally *ti*, § 12. Rem. *b*. esp. in Jer. and Ez., e. g. Jer. 2. 33; 3. 4, 5, also 2. 20 rightly read. Plenary writing in 2 *s. m.*, Gen. 31. 30, Mal. 2. 14. Compare § 31. For *û* of 3 *plur.* *ûn* is found in two or three cases, Deut. 8. 3, 16, Is. 26. 16.—In *pause* קָטַלְתָּ, קָטַלְתָּ &c., § 10. 5.

covenant	בְּרִית	statute	פְּקוּד	latter end	אַחֲרֵית	seraph	שֶׂרָף
to fall	נָפַל	to burn	שָׂרַף	to fly	עָף	to forget	שָׁכַח
unto	אֶל	unto me	אֵלַי	unto you	אֵלֵיכֶם	behold	הִנֵּה, הֵן

EXERCISE. TRANSLATE.

לֹא שָׁמַרְתָּ בְּרִיתִי: 2 לֹא שָׁמַרְתָּ תּוֹרָתְךָ: 3 שָׁמַרְתִּי פְּקוּדֶיךָ בְּכָל־  
 לִבִּי: 4 לֹא זָכַרְתָּ אַחֲרֵיתֶיהָ: 5 שָׁכַחְתָּ אֶת־אֱלֹהֵיהֶם: 6 אֶת־קוֹלְךָ  
 שָׁמַעְנוּ מִן־הָאֵשׁ: 7 אָמַר 'מִשָּׁה הֵן בְּנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי:  
 8 לָמָּה נָפַלְוּ פְּנֵיהָ; 9 שָׁפַכוּ דַמַּיִם בַּמַּיִם: 10 שָׂרַפְתָּם הָעִיר  
 בָּאֵשׁ: 11 רָאָה אֱלֹהִים אֶת־פְּלִאֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד:  
 12 אָמַר שְׁמוּאֵל אֶל־הָעָם אֶת־שׁוֹר מִי לָקַחְתִּי וְהַבִּיֹּר מִי לָקַחְתִּי  
 וְאֶת־מִי עָשִׂיתִי וּמִי־דָם אֶת־הָעָם אָמַר לֹא עָשִׂיתָ  
 אִישׁ וְלֹא לָקַחְתָּ מִיֵּד אִישׁ מֵאוֹמֵיהָ: 13 עַתָּה אֵלַי אָהָר מִן־הַשָּׂרָפִים  
 וּבְבִדְרוֹ רָצַפְתָּ בְּמִלְקָתָהֶם לָקַח מֵעַל הַמַּזְוֵיָה:

<sup>1</sup> Moses.

<sup>2</sup> Samuel.

Ye did not keep my words. The woman stood before the king. The fire of God fell from heaven. God set (gave) luminaries in the firmament of the heavens. All the fishes of the sea perished in the waters. All the males fell before the sword. The heavens of the heavens are God's (*dat.*) and the earth he has given to the sons of man. Thou hast fallen o (*art.*) city in the heart of the sea. Thou hast kept the hearts of this people from all ill. I kept my tongue

from evil words. These *are* the proverbs of the wise king of Israel. We heard his voice from his temple. Their faces fell. We leant our hands upon her head. The blessing of Jehovah *be* upon thy children (sons). We sat by (upon) the waters of the great rivers. Ye have burnt their city in the fire. Ye have not kept my law and my judgments. She bare to her husband a son to his old age. Ye have forgotten my words and the proverbs of my lips. On the seventh day God rested from the work which he had made.

§ 21. THE IMPERFECT &c.

1. *Imperfect and Imperative.*

	<i>Imperfect.</i>	<i>Imperative</i>
<i>sing.</i> 3 <i>mas.</i>	יִקְטֹל he <i>will, may</i> &c <i>kill, is, was,</i> <i>kill</i> ing &c.	
3 <i>fem.</i>	תִּקְטֹל she " "	
2 <i>m.</i>	תִּקְטֹל thou "	קְטֹל <i>kill</i> thou
2 <i>f.</i>	תִּקְטְלִי thou "	קְטֹלִי " "
1 <i>c.</i>	אֶקְטֹל I "	
<i>plur.</i> 3 <i>m.</i>	יִקְטְלוּ they "	
3 <i>f.</i>	תִּקְטְלֶנָּה they "	
2 <i>m.</i>	תִּקְטְלוּ ye "	קְטְלוּ <i>kill</i> ye
2 <i>f.</i>	תִּקְטְלֶנָּה " "	קְטְלֶנָּה " "
1 <i>c.</i>	נִקְטֹל we "	

2. *The Infinitive.*

*Inf. cons.*      קְטֹל *to kill* (admitting the nominal prefixes and affixes).

*Inf. abs.*      קָטוּל *to kill* (admitting no prefix and affix).

3. *The Participle.*

<i>Act. Part.</i> <i>m.</i>	קוֹטֵל or קָטֵל	<i>pl.</i>	קוֹטְלִים <i>kill</i> ing
	<i>f.</i> קוֹטֵלָה or קוֹטֵלָת	<i>pl.</i>	קוֹטְלוֹת "
<i>Pass. Part.</i> <i>m.</i>	קָטוּל	<i>pl.</i>	קָטוּלִים <i>killed</i>
<i>f.</i>	קָטוּלָה		&c.

*Uses of the Imperfect.* The Impf. expresses:

- a) The Present, *he kills* (especially of general truths).
- b) The Imperfect, *he killed* (particularly of repeated past acts).
- c) The Future, *he will kill*.
- d) The Potential, *he may or can kill, might, could, would &c. kill* (See § 46).

Rem. *a.* The abstract noun which appears as *infin. cons.*, may be considered to lie at the root of the impf. and the imper. The prefixes and affixes are fragments of the personal pronouns, though rather more obscured than in the perfect. The terminations ו־ and י־ are probably worn down from וְי־ and וְי־. The latter is still common, both in 2 *pl.* and 3 *pl.*, Gen. 18. 28, 29; 32. 20, Ex. 9. 29. The termination וְי־ has the *tone*; in pause the preceding vowel is often lengthened, Josh. 4. 6, Ru. 2. 9. In 2 *f. s.* וְי־ occurs seven times, always with *tone*, 1 Sam. 1. 14, Ru. 2. 8, 21; 3. 4, 18, Is. 45. 10, Jer. 31. 22.

Rem. *b.* The imper. is the impf. stripped of the pronominal prefixes. It has only 2nd pers., and has recourse to the impf. for all others. The first syllable of imper. is half open. (§ 6 Note, p. 17.) *Fem. pl.* is sometimes written defectively, Ru. 1. 9, Gen. 4. 23, Ex. 2. 20, so in impf. Gen. 27. 1; 30. 38; 33. 6.—In pause the original vowel of sing. returns, Zech. 7. 9; so in impf. Prov. 8. 15. § 10. 5 c).

Rem. *c.* The Simple Form or *Qal* has two Participles. The Pass. Part. is the only remaining part of the lost Passive.

*He left off counting* חָדַל לְסַפֵּר

*He would not keep* לֹא אָבָה שְׂמֹר

Rule. One verb subordinates another to itself in the *Infin. Cons.*, either simply, or more commonly in Prose by the Prep. ל *to*.

to judge	שָׁפַט	to bury	קָבַר	to watch	שָׂמַר	to eat	אָכַל
a judge	<i>part.</i>	grave	קִבְרָה	watchman	<i>part.</i>	food	אֹכֶל
to buy	שָׁבַר	to steal	גָּנַב	to pursue	רָדַף	to cut	כָּרַת
dead	מָת	lord, husband,	בָּעַל				

EXERCISE. TRANSLATE AND PARSE.

אֲשָׂמַר, לְשָׂמַר, שָׂמְרוּ, תִּשְׁמְרוּ, וְשָׂמְרוּ, נִשְׁמְרוּ, גְּנוּבִים,  
גְּנוּב, תִּשְׁקְרוּ, תִּזְכְּרוּ, זָכַר, פְּרִיָּתִים, דְּרִישִׁי, רִבִּישָׁת, תִּשְׁמְרֶנָּה:

לא תגלב: 2 לא תשמרו את־מי־שפטיהם: 3 אנהנו נקרות עמים  
 מן־ההר: 4 רדפו את־ריו: 5 אמרתי לשמר דבריה: 6 משלי  
 העם הזה: 7 מי וישפן בהר ויהיה: הולך תמים ופעל צדק  
 ודבר אמת בלבבו: לא רגל על־לשנו וחרפה לא נשא על־קרבו:  
 8 בא יוסף מארץ מצרים לקבר את־עקב: 9 קברו את־נבלת  
 הנביא הזקן בקבר אשר איש האלהים קבור שם: 10 ירדו בני  
 עקב מצרימה לשפראכל: 11 ועתה קבץ אלי את־פלי־ישראל  
 אל־הר הפרמל ואת־נביאי הפעל ונביאי האשרה ארבע ביאות  
 אכלי שלחן ואיזבל: 12 וידבורה אשה נביאה היא שפטה את־  
 ישראל בעת ההיא: והיא יושבת תחת־תמור דבורה בהר אפרים:  
 13 אמר אלהים אל־אבימלק בחלום הלילה הנה אמתה מן  
 על־האשה אשר לקחת והיא בעלת בעל:

<sup>1</sup> Joseph. <sup>2</sup> Egypt. <sup>3</sup> See § 10.4. <sup>4</sup> Jezebel. <sup>5</sup> Deborah. <sup>6</sup> Abimelech.

I will pursue after her. I promised (said) to pursue after them.  
 Pursue after me. He set the stars in the firmament of the heavens  
 to rule over the night. Jehovah will judge this people. A city  
 shedding blood like water. In that day I will pour out my spirit  
 upon all flesh. Keep this man. Ye shall keep your hearts from  
 all ill. We have left off counting. They left off counting the pro-  
 verbs of his lips for they *were* as the sand which *is* upon the shore  
 of the sea. His commandments and his words will we keep. His  
 children (sons) will keep his covenant. Hands shedding<sup>1</sup> blood.  
 But I would seek unto God. He came to shed blood. We will  
 burn your city with (in the) fire. Bury my corpse in the grave  
 where<sup>2</sup> the prophets are buried (*part.*).

## § 22. THE VERB TRANSITIVE AND INTRANSITIVE (ACTIVE AND STATIVE).

(See Paradigm of Regular Verb.)

1. The perf. Qal may end in any of the three vowels *á ē ō*,  
*á* taking the place of *ā* (§ 6 Rem. *c*). Verbs are named

<sup>1</sup> Verbs and adj. having no dual use the plural with a dual noun.

<sup>2</sup> See Vocab. under "who".

according to these vowels *a*, *e* and *o* verbs. Verbs ending in *a* are transitive, verbs in *e* and *o* are intransitive, though these terms in Hebrew do not quite correspond to the same terms in the Western languages. The class of intransitive verbs is very wide, embracing words that describe the *condition* of the subject (as *to be full, to thirst, to fear, to love*), even though capable of taking an object after them. The term *Stative* verbs, i. e. verbs of *state*, is used by some grammarians.

*Formation of Impf.* The Perf. in *a* (Active verb) gives the Impf. in *ō*, קָטַל, יִקְטֹל; the Perf. not in *a* (Stative verb) gives the Impf. in *á*, קָבַד, יִקְבֹּד.

*Formation of Imper. and Inf. Cons.* The Imper. and Inf. Cons. agree with the Imperf., being in *ō* in Active verbs, and in *á* in Stative verbs. But see Rem. *d*.

*Form of the Participle.* The Active verb has the Part. of the form קָטַל; the Part. of the Stative verb is the same as the Perfect, קָבַד *drawing near*.

Rem. *a*. The class of Stative verbs is very numerous. It consists of words which express *a*) a bodily or physical state, as *to be great, little, smooth, deep, short, old*, and the like; *b*) an affection of the mind or act of the senses (except *sight*), as *to mourn, rejoice, hate, hear* &c.; *c*) actions intransitive, or actions in which the reflex influence of the action upon the subject is very prominent, as *to die, approach, wear* (clothes), *hew wood* &c.

Rem. *b*. Forms with *ē* express a temporary state, those with *ō* a state permanent, but this distinction is not now observed in verbs, though it is still quite prevalent in the participial adjectives derived from them. Verbs in *ō* do not now number over half a score, but the *ē* verbs are very numerous. Only a very few, however, have *ē* invariably, this vowel being usually sharpened, except when in pause or in the open pretonic syllable, into *á*.

Rem. *c*. The *ō* verbs retain the *ō* throughout the perfect; in *2nd plur.* *ō* becomes *o* by loss of the accent. See Parad.

Rem. *d*. The rule given regarding the agreement of Inf. Cons. with the Impf. is true in theory, but in point of fact the Inf. Cons. even in Stative verbs is generally in *ō*; the number of forms in *a* is now very small in the Strong verb, e. g. שָׁכַב to *lie*, usually, Gen. 39. 10, 14, and others occasionally, Eccl. 12. 4. cf. Prov. 10. 21; 21. 4, Is. 58. 9.



From both types of the Infin. Cons. a *fem.* has been formed, viz. קָמְלָה (*qōmlah*) from קָמַל, and קִמְלָה (*qīlah*) from קָמַל. Both forms are mostly used by Stative verbs. Gen. 24 36, Deut. 11. 22. Comp. §§ 29, 31.<sup>1</sup>

To be great } גדל  
become great }  
to be able יכל  
to be sweet מתק

to be holy	קדש	to fear	ירא	to be little	קטן
holy	קדוש	fearing	„	little	„
to be old	זקן	to draw near	קרב	to hear	שמע
to be just	צדק	to learn	למד	to be hungry	רעב
<i>I am old</i> זקנתי		<i>I know</i> ידעתי		<i>I am able</i> יכלתי	

Rule. In Stative verbs the Perfect usually corresponds to the English *Present*. (See § 16.)

EXERCISE: PARSE AND TRANSLATE.

יָגֵפוּ, תִּשְׁפְּלוּ, קָטְנִי, תִּקְטַן, יִכְלֶה, יִכְלֶתם, אֲשַׁבֵּל, לִבְשִׁי,  
נִכְבֵּד, תִּכְבְּדִי, אֶגְדֵּל, רָעֵב;  
פְּנִיִם רָעֵבִי: 2 לֹא יִכְלֶת לְכַפֵּר הַפּוֹכְבִּים: 3 יִגְדֵּל שֵׁם יְהוָה  
עַד עוֹלָם: 4 קָרַב וְשָׁמַע אֶת־כָּל־הַיְהוּדִים אֲשֶׁר אָנֹכִי דֹבֵר אֵלֶיךָ:

<sup>1</sup> It is interesting to observe that the vowel *a* is characteristic of the Active, *e* (rarely *o*) of the Stative, and *u* (or *o*) of the Passive,—that is, the three Classes of vowels correspond generally to Active, Stative (Neuter) and Passive. In the Perf. Qal the place of the characteristic vowel is in the *second* syll., in most of the other parts it is in the *first* throughout.

In the Active verb the type of the Impf. was perhaps *yaqtōl* (*yaqtul*), and in the Stative, *yiqṭal*; but owing to the prevalent thinning of *a* to *i* in the language (§ 2. 1. 1), the syll. *yaq* was pronounced (and of course spelled) *yiq*. In favourable conditions, however, the *a* still remains, as in Verbs 1st Gutt., *ʿAyin Vav*, and *ʿAyin Doubled*. The last class is particularly instructive (§ 42).

The original form of the Act. Part. was perhaps קָמַל, like the Perf., and many of the adj. of this form may be Participles. The Part. *qōtel* is a newer formation and has not yet made its way into all verbs. See §§ 40, 41.

5 עָתָה יִדְעָתִי כִּי יָרָא אֱלֹהִים אֶתָּה; 6 יְהוָה אֱלֹהֵי פְדֹלֶת מְאֹד  
הוֹד וְהִדָּר לְבָשָׁתָּ; 7 זָכַר צַדִּיק לְבִרְכָה וְשֵׁם רְשָׁעִים יִרְקַב;  
8 קָרוֹב אֶתָּה יְהוָה וְכָל־מִצְוֹתֶיךָ אֱמִית תִּקְרַב רַנְתִּי לְפָנֶיךָ; 9 לֵעַתָּה  
זָקַנְתָּ וְשָׁלְמָה לֹא תִהְיֶה לְבָבוֹ שְׁלֵם עַם־יְהוָה אֱלֹהֶיךָ בְּלִבְבֵךְ דָּוִד;  
10 יִקְרָא תִמְלִיךָ בְּסֶפֶר תְּהוֹרָה פְּלִימֵי חֲגִיו לְמִצְוֵן וְלִמַּד לְיִרְאָה  
אֶת־יְהוָה אֱלֹהֶיךָ; 12 קְדוֹשׁ אֶתָּה יְהוָה אֱלֹהֵי כָל־הָאָרֶץ לֹא  
יִצְדַק לְפָנֶיךָ בְּלִבְבָשָׁר;

<sup>1</sup> Solomon.

I cannot draw near. I will be great. Draw near. The young-  
lions shall be hungry (*pause*). The God who made the heavens  
and the earth I *am* fearing. Ye cannot keep my statutes with (in)  
all your heart. Thou art little. Hear in order that thou mayest  
learn to fear the Lord thy God. They are not able to pursue.  
I am bereaved. I know that thou shalt reign. How should man  
be just with God! I am sated-with burnt-offerings and the blood  
of oxen I do not desire: cease to draw near before me for your  
hands are full of blood (*pl.*). How great art thou *O* Lord! very  
deep are thy thoughts.

## § 23. THE MOODS. VAV CONVERSIVE.

1. Besides the ordinary imperfect, which expresses the  
action simply, there are certain modifications of it which  
indicate the relation of the action to the speaker's will or  
feelings. The speaker may throw his own feeling into the  
word in two ways, either by a sharp, hasty utterance of it,  
thus expressing peremptory *wish*; or on the contrary by a  
lengthening out of the word, giving expression to the  
*direction* of the mind or action. The short form that arises  
in the first way is called the *Jussive*; the other or lengthened  
form has been named the *Cohortative*.<sup>1</sup>

1) *The Jussive*. The Jussive arises through a contraction  
of the last syll. of the impf.; but as in the regular verb

<sup>1</sup> Both the Jussive and Cohortative are comprehended by Ewald  
under the name *Voluntative*; for Cohortative Böttcher prefers to use the  
term *Intentional*.

this can take place only in *Hiph'il* (§ 27), the Jussive in all other parts coincides with the ordinary impf.; and in all forms with inflectional terminations the juss. and ordinary impf. coincide. The Jussive is found only in 2d and 3d persons.

The Jussive (as the name implies) expresses a *command*, as קַטֹּל *let him kill*; or, less strongly, an *entreaty, request* &c.—*may he kill*; or, with a negative, a *dissuasion*, as אַל-תִּקְטֹל *do not (ye) kill*.

2) *The Cohortative*. The Cohortative is formed by adding the syllable *āh* to the impf. The Cohort. is found (with rare exceptions) in 1st person only.

The Cohort. expresses a *desire* or *intention*, as אֶקְטֹלָה *let me kill, I will kill*.

2. *The Emphatic Imperative*. The same termination *āh* is added to the imper. 2. m. s. to give it emphasis, as קַטֹּלָה *Oh kill!*

Rem. a. The sharp pronunciation of the impf. (by which the Jussive arose) was probably accompanied by a retraction of the Tone to the penult, with the effect of leaving a short vowel in the last syll. As the Tone, however, could be retracted only under peculiar conditions, e. g. when the penult was open (§ 5 Rem. a), the accent usually fell on the last, the vowel of which it made *tone-long* (§ 6. 2 b). The only *formal* effect, therefore, of the Jussive (except in verbs ה' ל' § 45) was to change the vowels *i* and *û* in 2nd and 3rd *sing.* impf. into *ē* and *ō*.

Rem. b. The Emph. Imper. has two forms קַטֹּלָה and קַטֹּלָה (qoṭlāh. qūṭlāh, *half open*, § 21, Rem. b). The Emph. Imper. appears chiefly in the Irregular Verb (§ 32).

3. *Vav Conversive*. The conjunction ו *and* is sometimes used not as a mere copulative to join or coordinate clauses, but with a certain subordinating power, so as to indicate that what is now added is the *result* or sequence of the preceding; as, *he spake* and (and so, and thus, then) *it was done*.

The usage is this:

After a simple *perfect* events conceived as following upon this perf. are expressed by the emphatic *vav* joined with

the *imperfect*; and conversely, after a simple *imperfect* the events conceived as following on it are expressed by *vav* with the *perfect*.

As in this usage the *vav* seemed to convert the *impf.* into the meaning of the *perf.* and *vice versa*, it was named *vav conversive*. By modern Grammarians it is commonly named *vav consecutive*.

*Pointing of Vav with Imperfect.* a) When joined to the *Impf.* this strong *vav* is pointed exactly like the *Article* (§ 11), as וַיִּקְטַל *and he killed*; וְאָקַטְלִי *and I killed*.

b) The Tone is usually retracted from the last syll. to the *penult*, when this syll. is open (Rem. *a* above), as וַיֹּאמֶר *and he said*.

*Pointing of Vav with Perfect.* a) When joined to the *Perf.* strong *vav* has the pointing of *vav Copulative* (§ 15), as וְקָטַל *and he will kill*; וְקָטַלְתֶּם *and ye will kill*.

b) The Tone is usually thrown forward from the *penult* to the *last syll.*, as וְקָטַלְתָּ *and thou shalt kill*.

On usage of *vav conv.* see particularly the note p. 63.

Rem. *a*. As the form with *vav* expresses the speaker's *feeling* of the connexion of what he now states with the preceding, it is natural to suppose that the forms of the Voluntative (*Juss.* and *Cohort.*) are those lying at the basis of the *Consecutive Tenses*.<sup>1</sup>

Rem. *b*. The drawing backward of the Tone in *Vav consec. impf.* very well suggests its connexion with what precedes, and the throwing of it forward in *Vav consec. perf.* suggests its connexion with what follows.

The projection of the Tone is regular in 1st and 2nd *sing.* of *Perf.*, but does not appear in 1st *pl.*, and is not found anywhere in *pause*. It is also avoided when it would occasion the concurrence of two accented syllables, Deut. 14. 26, Am. 1. 4, 7. In weak verbs the rule of projection is subject to modifications.

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to grow up	וַיִּגְדַּל <i>st.</i> to be angry	וְקָנָה to sell	וּמָכַר to burn
to expire	וַיָּמוּת <i>st.</i> to take (capture)	וְלָבַד to be sated	וַיָּבֵעַ <i>st.</i> to visit
to	לִי to me	לִי <sup>2</sup> sign of <i>acc.</i>	אֵת me

<sup>1</sup> This is denied by some. See Driver's *Hebrew Tenses* § 70 foll.

<sup>2</sup> See Table § 49.

Keep thou	שְׁמֹר, שְׁמָרָה	Do not keep	אַל-תִּשְׁמֹר
he will keep	יִשְׁמֹר	he will not keep	לֹא יִשְׁמֹר
let him keep	יִשְׁמֹר	let him not keep	אַל-
I will keep	אֲשָׁמַר	let me keep	אַשְׁמָרָה

Rule. The imperative has recourse to the imperf. for all persons except the 2nd, and for the *second* if *negative*. The forms of imperf. adopted will usually be the Voluntative (Juss. and Cohort.).

Draw near that I may judge	קָרַב וְאַשְׁפָּטָה
Draw near that he may judge	קָרַב וְיִשְׁפֹּט

Rule. The forms of the Voluntative (Juss. and Cohort.) with simple *vav* express (particularly after an *imperat.*) the purpose or design of a preceding act.

- a) He found the place and lay down      מָצָא הַמָּקוֹם וַיִּשְׁכַּב
- b)            "            and did not lie down      וְלֹא שָׁכַב "
- c) he will find the place and lie down      יִמְצֵא הַמָּקוֹם וְיִשְׁכַּב
- d)            "            and will not lie down      וְלֹא יִשְׁכַּב "
- e) and the man lay down      וַיִּשְׁכַּב הָאִישׁ, וְהָאִישׁ שָׁכַב

Note. Strong *vav* must be united to the verbal form so as to form one expression, if any word intervene then the *other* i. e. the proper natural tense must be employed, *b d c*. Again, the expression must stand at the *head* of the clause and precede the Subject; if the Subject must stand first the converted Tense cannot be used—the *other* simple Tense must be employed, as in *e*. The conversive Tenses are properly used after simple Tenses (see 3 above), but the usage has pervaded the language to such an extent that they may be employed when no simple Tense actually precedes; *vav* conv. imperf. is the usual narrative past tense, and *vav* conv. perf. the usual expression of *and* with *ful.* action; and in translating into Hebrew *and* with a verb may generally be expressed by the conversive Tense, in particular *vav* as mere copulative should not be used with *perf.*<sup>1</sup>

EXERCISE. TRANSLATE.

אֲשָׁמַרְךָ תוֹדֶתְךָ תָּמִיד : 2 נִבְרַתָּה בְּרִית אֲנִי וְאַתָּה וְהָיָה לְעַד  
 בֵּינֵינוּ וּבֵינֶיךָ : 3 אָמַר אֲבֹתֵהֶם אֶל-בְּנֵי אֵת מִיָּד לִי קָבַר וְאַקְבְּרָה

<sup>1</sup> Heth.

<sup>1</sup> The statements made in this Note are perhaps liable to some modification in Poetry; there *vav* may sometimes exert its conversive power though detached from the Verb.

מִתִּי מִלְפָּנָי: 4 אֲלֵתִקְצֹף יְהוָה עַד־מָאֵד: 5 אֲלֵתִקְרַב הַלּוֹם  
 פִּי הַמְקוֹם אֲדָמִית קָרַשׁ הוּא: 6 אָמַר יִעֲקֹב אֲלֵי־שׁוֹ מִכְרָה פְּיֹם  
 אֲתִי־בְכִרְתָּה לִּי וְנִמְכַר לוֹ אֲתִי־בְכִרְתּוֹ: 7 אָמַר יְהוָה הֵן הָאָדָם  
 הִנֵּה פֹאֲלֵהִים יִדְעַ טוֹב<sup>2</sup> וְנִרְעַ וְעָשָׂה פֶן־יִשְׁלַח נְדוּ וְלָקַח מִיַּעַץ  
 הַחַיִּים וְאָכַל<sup>2</sup> וְהָיָ לְעוֹלָם: 8 וְהַמִּים גָּבְרוּ מְאֹד מְאֹד עַל־הָאָרֶץ  
 וַיִּגְוַע פְּלִי־בָשָׂר הָרִבִּישׁ עַל־הָאָרֶץ בְּעוֹף וּבַבְּהֵמָה וְכָל הָאָדָם:  
 9 וַיְהִי בָעָם פְּכוּחַן וּבְקִנְיָתִי עָלָיו מִעַלְלָיו: וְאָכְלוּ וְלֹא יִשְׁבְּעוּ פִּי  
 אֲתִי־יְהוָה עֲזָבוּ לְשִׁמּוֹר:

<sup>1</sup> See § 8. 1. <sup>2</sup> Conj. *vav* in *pretone* § 15. 1 d. <sup>3</sup> Impf. of *שלח*.

Thou shalt not lie down in that place. Let me lie down. Do not (ye) draw near. May the Lord judge between me and (between) this people. Oh hear my prayer O Lord! Let us draw near unto the Lord that he may judge between us. Sell to me this cave that I may bury my dead there. The man ate of the tree which *was* in the garden and God was very angry. And the calf I took and burnt it<sup>1</sup> with (in the) fire. Thus saith (*perf.*) the Lord: Behold I will-give (*part.*) this city into the hand of the king of Bābel, and he will burn it<sup>1</sup> with fire. Sārāh bare to her husband a son, and the boy grew up. And God called the light (*dat.*) day and the darkness he called night. And the children of Israel forgot the Lord their God and he sold them into the hand of the king of Mō'āb. And thou shalt keep his law continually. And I remembered his words.

### § 24. SCHEME OF THE REGULAR VERB.

	<i>simple.</i>	<i>intens.</i>	<i>caus.</i>	<i>simp.</i>	<i>intens.</i>	<i>caus.</i>
<i>act.</i>	qal	pi'el	hiph'il	פָּעַל	פִּיעַל	הִפְעִיל
<i>pass.</i>	—	pu'al	hoph'al	—	פֻּעַל	הִפְעַל
<i>refl.</i>	niph'al	hithpa'el	—	נִפְעַל	הִתְפַּעַל	—
				קָטַל	קִטַּל	הִקְטִיל
				—	קִטַּל	הִקְטַל
				נִקְטַל	הִתְקַטַּל	—

<sup>1</sup> אָת with suffix § 49.

1. The names *simple*, *intensive* &c. have been explained § 20. 4.

2. The word *פָּעַל* *to do* formed the paradigm of the original grammarians. Now the language, possessing no general terms like *reflexive*, *intensive act.*, and such like, made use of the parts of this verb that were *simple reflex.*, *intens. act.* and the like, as *names* for the same parts in all verbs. Thus the *intens. act.* of *Pá'al* is *Pí'ēl*; hence instead of speaking of the *intens. act.* of a verb we speak of its *Pí'ēl*; instead of saying *caus. act.* we say *Hiph'il* &c.;—much as if we should speak of the *amabo* of a Latin verb for the *fut. act.* &c.

The use of *פָּעַל* as a Paradigm is inconvenient for a learner, because, its second radical being a guttural, the characteristics of several of the parts, such as the *intensive*, are obscured; hence the word *קָטַל* (though poetical and defective), is generally used in modern grammars.<sup>1</sup>

3. “Intensive” means that which is increased *within*, and to express intensity the middle radical of the verb is doubled. “Extensive” or causative means what is increased *without*, and to express the causative a syllable is attached to the outside.

WORDS FOR PRACTICE ON THE ABOVE SCHEME.

to write	כתב	to be great	גדל	to be heavy	כבד	to steal	גנב
to rule	משל	to pursue	רדף	to govern	מלך	to visit	פקד
to sell	מכר	to take	לכד	to speak	דבר	be holy	קדש

§ 25. THE SIMPLE REFLEXIVE OR NIPH'AL.

The Niph'al is formed by prefixing to the stem the syllable *hin* having reflexive force. This syllable is contracted to *n* in the *perf.* and *part.* and one form of the *infm.*, but appears entire in the *impf.* and parts connected.

<sup>1</sup> The learner must not use *קָטַל* in Prose composition for “kill”. The word is rare in Heb. and in use only in Poetry.

*perf.* נִקְטַל *part.* נִקְטָל *infin. abs.* נִקְטַל and (הִנְקַטַל =) הִקְטַל  
*infin. cons. and imperat.* (הִנְקַטַל =) הִקְטַל  
*imperf* (יִהְיֶה נִקְטָל = יִהְיֶה הִקְטַל =) יִקְטַל

In meaning the Niph'al is properly the reflexive of the simple form or Qal, as שָׁמַר *to keep*, נִשְׁמַר *to keep oneself, to beware*; but the common use of Niph. is as *passive* of Qal, as שָׁבַר *to break*, נִשְׁבַּר *to be broken*.

Rem. *a.* The *i* of first syll. is probably a thinned *a*. Occasionally, in parts connected with the imperf., *a* takes the place of *i*, particularly in the fem. and in pause, וַיִּנְמַל Gen. 21. 8; 10. 9, Ex. 31. 17.

Rem. *b.* *Infin. abs.* נִקְטַל is chiefly used in combination with *perf.*, Gen. 31. 30, Jud. 11. 25, 1 Sam. 20. 6, 23; sometimes it is of form of inf. cons., Deut. 4. 26 (Is. 7. 4?), 1 K. 20. 39. The parad. shews that in impf., imper. tone may be retracted, Gen. 24. 6; 25. 21; Ex. 23. 21; inf. cons. Job 34. 22.—In a few cases the initial *he* of inf. is elided with prep., Is. 1. 12, Ex. 10. 3, Ez. 26. 15, Prov. 24. 17.

Rem. *c.* With the passage of reflex. into pass. compare the identity of pass. and deponent in Lat. and of pass. and middle in Greek, and the great disuse of pass. in modern languages, as It. *non si fa* = non fit, or fieri potest. The reflex. sense may pass into the *middle*, as לִישָׁא *to beg*, or *reciprocal*, as נִשְׁפַּט *to litigate*.

to be full } מָלֵא	to wean } נָמַל	to hide oneself } סָתַר <i>N.</i>
to be filled } <i>Niph.</i>	to be weaned } <i>Niph.</i>	to be hidden } <i>N.</i>
to drive out } נָרַשׁ	to fight } לָחַם <i>N.</i>	to escape } מָלַט <i>N.</i>
to repent } נָחַם <i>N.</i>	to be corrupted } שָׁחַת <i>N.</i>	flood } מָבּוּל
wicked } רָשָׁע	violence } חָמָס	arm } זְרוּעַ <i>f.</i>

## EXERCISE. TRANSLATE.

נִשְׁמַר, הִשְׁפַּט, נִפְקַדְתֶּם, אֲשַׁבֵּר, נִקְטַבוּ, נִשְׁפָּטָה, לְהַמְלִיט, יִשְׁקַל,  
 וְהִלָּחֵם, וְנִלְחַמְתִּי, תִּזְכְּרֶנָּה:

הָרָשָׁעִים לֹא יִפְתָּחוּ בְסֵפֶר הַיּוֹם: 2 הַפֶּה נִשְׁבַּר וְאִנְהוּ נִמְלָטְנוּ:

3 וְתִשְׁחַת הָאָרֶץ לְפָנֵי אֱלֹהִים וְתִמְלֵא הָאָרֶץ חָמָס: 4 שִׁפָּה הֵם

הָאָדָם בְּאָדָם דָּמוֹ וְשִׁפָּה: 5 וַיִּגְדֵּל הַיְלָד וַיִּנְמַל: 6 נִבְרַשְׁתִּי

הַיּוֹם מִיַּעַל פְּנֵי הָאֲדָמָה וּבִפְתִיחַ אֶסְתֵּר: 7 וַיִּפְחֶם יְהוָה פִּי עֲשׂוּהָ



אֶתְהַאָּדָם בְּאַרְצָן : 8 לֹא יִפְרֹת עוֹד כָּל־בָּשָׂר מִמִּי הַמַּבּוּל : 9 בָּא  
הָאֵיב אֶל־הַיָּד וְלֹא יָכֹל לְהִצָּחֵם עֲלֶיהָ :

Jehovah is near to the broken of heart. I am hidden from the face of Jehovah. Hide thyself from his face. Ye shall hide yourselves on that day. Thou shalt escape from his hand. And the earth was corrupted and all flesh was cut off by the waters of the flood. The arms of the wicked shall be broken. And their city was burnt with fire. Let me escape in the day of fighting (*inf. cons.*). And the earth was filled with blood (*acc.*). His dead was buried out of his sight.<sup>1</sup> Thus saith (*perf.*) Jehovah the God of Israel: Behold I give (*part.*) this city into the hand of the king of Babel and he shall burn it with fire, and thou shalt not escape from his hand but shalt be captured and shalt be given into his hand. Beware lest thou make a covenant with (*dat.*) the inhabitant of the land, and take of his daughters to thy sons.

<sup>1</sup> From before him.

## § 26. THE INTENSIVE ACT., PASS. AND REFLEX., PĪ'EL &c.

The Intensive is naturally formed by doubling, both in verbs and nouns, the middle stem-letter.

1. *The Pī'el.* Pī'el is properly intensive of Qal, that is, it adds such ideas as *often, much, for a long time* &c. to the simple idea of the verb, as שָׁבַר *to break*, שָׁבַר *to break in pieces*; or it implies that the action of the verb is done *by many or to many*. Sometimes when the Qal is intransitive the Pī'el becomes causative, as לָמַד *to learn*, לָמַד *to teach*.

2. *Pu'al.* Pu'al is the proper *passive* of Pī'el in its various senses.

3. *Hithpa'el.* The Hithpa'el is formed by prefixing the syllable *hith*, having reflexive force, to the root-form of the Pī'el, as קָטַל, הִתְקַטַּל.

When the syllable *hith* precedes the sibilants ש, ט, ס the ת changes places with the sibilant, as הִשְׁתַּמַּר for הִתְשַׁמַּר; with צ the ת further becomes ט, as הִצְטַדַּק from צַדַּק.

With unsibilant dentals the ת is assimilated, as הִטַּהַר for הִתַּטַּר.

In meaning Hith. is properly reflexive of Pi'el, as קדש *to sanctify*, הִתְקַדַּשׁ *to sanctify oneself*; but it very often implies that one *shews himself as*, or *gives himself out as* performing the action of the simple verb.

Rem. *a*. The *i* in first syll. of Pi'el is a thinned *a*, cf. Gen. 41. 51; *a* appears in parts after the perf. The final *ē* appears as fixed sound only in imperf. and connected parts; the perf. has often *a*, probably the real vowel of the form, לָלַחַם Jud. 1. 7. In a very few verbs *e* (*s<sup>e</sup>ghol*) appears in *perf.*, דִּבֶּר *to speak*, כָּבַשׁ *wash*, כָּפַר *atone*.

The infin. abs. is generally of form *pa'el* like cons. Ex. 21. 36, Jer. 12. 17, but cf. Ps. 118. 18. In some cases first syll. retains the *i*, Lev. 14. 43, 2 Sam. 12. 14, Jer. 44. 21 &c.—Inf. *fem.* Lev. 26. 18, Is. 6. 13, Ez. 16. 52.—With *vav conversive* Pi'el is pointed וְיִקְטֹל § 11. Rem. *a*, no *Dag.* in *Yod*. Cf. § 7, 4, Note *a*.

Denominatives are often formed in the Pi'el, as עָפַר *dust*, עָפַר *to cast dust*.

Many verbs are found in Pi'el of which the Qal does not occur.

In *Pu.* *o* may appear for *u*, Ez. 16. 4, Ps. 72. 20; 80. 11, Ex. 25. 5. In *part. Pu.* initial *m* in a few cases falls away, Ex. 3. 2, 2 K. 2. 10 (Ez. 26. 17 is *perf.*).

Rem. *b*. The syllable *hith* is a stronger reflexive prefix than *hin*, and the Hithpa'el less commonly has the passive sense. It has even a *pass.* of its own in a few cases. Naturally it has *reflexive* sense, Gen. 42. 1.

As in Pi'el the final vowel may be *a*, Deut. 1. 37; 9. 8.

Rem. *c*. *Other forms of intensive.* Though the intens. is most naturally formed by doubling the middle consonant, it may be formed in other ways analogous:—

1) By doubling the last stem-letter, *pi'lēl* (*pi'lal*), *pu'lal*, *qi'lal*, *qul'al*, as שָׁאֲנַן *to be quiet*, Jer. 48. 11, Job 3. 18; *pass.* אָמַל 1 Sam. 2. 5, Is. 19. 8, Hos. 4. 3 (Ez. 28. 23, Ps. 88. 17 may be textual errors).

2) By doubling the last two letters, *p<sup>e</sup>al'al*, *q<sup>e</sup>altal*, as סִחַרְחַר *to palpitate*, *pass.* הִמְרַמֵּר *to be much inflamed*. Ps. 45. 3, § 44.

3) In some stems as *'Ayin Vav* and *Double 'Ayin* §§ 40. 42 doubling the last two letters is equivalent to doubling the whole word (with omission of the weak letter), *pilpel*: as עוּף *fly*, עָפַעַר *flutter*, גָּל *roll*, גִּלְגֹּל *whirl*, כָּלַכַּל *sustain*, *pass.* כָּלְכַל (*kolkal*) from כּוּל, *comp.* *click-clack*, *dingdong*.

4) By adding a letter to a stem or by inserting a letter, so that quadriliteral verbs arise, most of which follow the Pi'el in the method of inflection, e. g. פָּרְשָׁן *to spread*, Job 26. 9, כָּרַחַם *to consume*. *Pass.* טָבַשׁ Job 33. 25. Ex. 16. 14. Others in *hiph.* Gen. 13. 9. Is. 30. 21.

5) By broadening the vowel *ā* of first syll. into *â=ô* § 2, פֹּעֵל, *pass.* פֹּעַל. The proper force of this form is *conative*, קֹתֵל *to attempt*

*to kill.* The form is rare in the regular verb, but is often used instead of *Pi'el* in verbs *'Ain doubled* § 42. Exx. are *טָרַשׁ* *to strike root*, Is. 40. 24, *שָׁפַט* *to contend in judgment*, Job 9. 15, cf. 1 Sam. 21. 3, Is. 10. 13, Hos. 13. 3, Ps. 101. 5 (Baer reads Ps. 62. 4 as *Pu.* in *o*).

to break	שָׁבַר	to break in pieces	שָׁבַר	to speak	דִּבֵּר
to count	סָפַר	to recount, tell,	סָפַר	to seek	בָּקַשׁ
to be holy	קָדַשׁ	to sanctify	<i>Pi.</i>	to sanctify oneself	<i>Hithp.</i>
to be heavy	כָּבַד	to honour, harden,	<i>Pi.</i>	to get honour	<i>Hithp.</i>
to be great, grow	גָּדַל	to bring up, magnify	<i>Pi.</i>	to magnify oneself	<i>Hithp.</i>
to go	הִלֵּךְ	to walk	<i>Hithp.</i>	to hide oneself	חָבֵא סָתַר } <i>Hithp.</i>
no, none	אֵין	except	כִּי	to rebel	פָּשַׁע

EXERCISE. TRANSLATE.

שָׁמְעוּ שָׁמַיִם כִּי יְהוָה דִּבֵּר בְּנִים גְּדֹלְתָי וְהֵם פָּשְׁעוּ בִּי: 2 וְלָמָּה תִּבְבְּרוּ אֶת־לִבְבְּכֶם פֶּאֶשֶׁר כָּבְדוּ מִצִּירִים<sup>1</sup> וַיַּפְרֵעַה אֶת־לִבְבָם: 3 הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֱלֹהִים: 4 זָכְרוּ אֲדִירוֹם הַשְּׁבִיחַ לְקֹדֶשׁ אָחִי: 5 אֲתִידְאֶלְהִים<sup>2</sup> הַתְּהַלֵּל־נָתַ: 6 וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה מִתְּהַלֵּךְ בִּגְן לְרוּחַ הַיּוֹם וַתִּחַבֵּא הָאָדָם<sup>3</sup> וַאֲשֶׁתוֹ מִפְּנֵי יְהוָה: 7 וְלֹא־רָץ לֹא יִכְפַּר לָדָם אֲשֶׁר שִׁפַּךְ בָּהּ כִּי אִם בְּדָם שֹׁפְכוֹ: 8 מִה־יָנֹדֵר וּמִה־יִּפְצֹטֵדָק: 9 הָאֲבִיוֹנִים<sup>4</sup> מִבְּקָשִׁים מִיּוֹם וְאָן:

<sup>1</sup> Pharaoh. <sup>2</sup> See § 10.4. <sup>3</sup> See אָשָׁה in Vocab. <sup>4</sup> See note a) p. 19.

These are the words which I have spoken. Harden not your heart lest Jehovah thy God be angry. Seek ye my face; thy face will we seek. Walk before me and sanctify yourselves. The asses have been found which thou wentest to seek. I cannot speak to this people for they have hardened their heart. We heard the voice of Jehovah walking in the garden and we hid ourselves from his face. He said unto the woman, Speak, and the woman spoke. Keep yourselves from this great iniquity. And now behold the king walketh (*part.*) before you, and I am old, and I have walked before you from my youth until this day.

§ 27. THE CAUSATIVE, *HIPH'IL*, *HOPH'AL*.

1. *Hiph'il*. The causative is formed by prefixing the letter *h* with *i* (properly a thinned *a*) to the stem, and expanding the final vowel to *î*, הִקְטִיל.

Rule for inflection. The final *î* is maintained in open syllables, i. e. with vocalic affixes (*a i u*) and has the accent; in shut syll. it becomes *a* in perf., and generally *ē* after the perf.

In meaning Hiph. is causative of Qal, as פָּקַד *to oversee*, הִפְקִיד *to make one oversee, to entrust to*.

2. *Hoph'al*. The Hoph. is *passive* of the Hiph. in its various senses.

Rem. *a*. The *i* of first syll. appears only in perf., the real *a* elsewhere. The *î* of final syll. is merely an extension of *ē*, which itself has arisen out of *a*. In inf. *i* sometimes remains in first syll., Deut. 7. 24; 28. 48, Jos. 11. 14 &c. The initial *he* may be elided after prep., Num. 5. 22, Is. 23. 11; 29. 15, Am. 8. 4 &c., cf. Deut. 1. 33, Is. 3. 8, Jer. 39. 7. On the other hand the *he* sometimes remains in impf. 1 Sam. 17. 47.

Rem. *b*. *The Jussive*. The Jussive is יִקְטֵל, and with *vav conv.* וַיִּקְטֵל; in *ṣing.* the *ê* generally remains, Am. 2. 9. The Cohort. is אֶקְטִילָה. The long imperat. is הִקְטִילָה.

In Hoph'al for *o* there is sometimes *u* in first syll., 2 Sam. 20. 21, 2 K. 4. 32. Imper. in Hoph. twice found, Ez. 32. 19, Jer. 49. 8.

Rem. *c*. The prefixed *h* may be a softened *t*, which appears in a few cases, Hos. 11. 3, Jer. 12. 5, or from *s* or *sh*, an interchangeable sound. Aramean has a caus. *shaqtēl*, and there are some nouns, though no verbs of this form in Heb. For *h* the other dialects have ' (t=sh=s=h=')

to be king, rule	מָלַךְ	to make king	<i>Hiph.</i>	to cast	שָׁלַךְ <i>Hiph.</i>
to be just	צָדַק	to justify	<i>Hiph.</i>	to destroy	שָׁמַד <i>Hiph.</i>
to dwell	שָׁבַן	to place	<i>Hiph.</i>	to divide	בָּדַל <i>Hiph.</i>
to remember	זָכַר	to commemorate	<i>Hiph.</i>	there is	יֵשׁ
	<i>he will hide his face</i>				יִסְתִּיר פָּנָיו
	<i>may he hide his face</i>				יִסְתֵּר
	<i>and he hid his face</i>				וַיִּסְתֵּר
	<i>hide thy face</i>				הִסְתִּירָה פָּנֶיהָ
	<i>hide not thy face</i>				אַל-תִּסְתֵּר
	<i>let me hide my face</i>				אֶסְתִּירָה פָּנָי
	<i>he will hide his face</i>				הִסְתִּיר יִסְתִּיר פָּנָיו

Rule. The *inf. abs.* expresses the idea of the verb simply, without conditions of person, mode &c.; hence when it precedes the finite verb, there is first the idea bare and then the idea modified; and the effect of the whole is to express with some variety of emphasis *the fact* (not the *quality*) of the action as now predicated in the finite verb.<sup>1</sup>

## EXERCISE. TRANSLATE.

אָתָּה הַמְלִכְתָּ אֹתִי תַחַת דָּוִד אָבִי: 2 הִנֵּה פָּנַי בְּעַם הַזֶּה  
וְהַשְׁמִדְתִּי אֹתָם מֵעַל־פְּנֵי הָאֲדָמָה: 3 וַיִּשְׁפֹּן אֱלֹהִים לִפְנֵי נֶגַע  
זָקֵן אֶת־הַפְּרָבִים לְשֹׁמֵר דָּרָךְ יַעַץ הַחַיִּים: 4 נָתַן אֱלֹהִים מְאֹד  
בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה: 5 וְאַנְכִי  
תִּסְתֵּר אֶסְתִּיר פָּנָי בַּיּוֹם הַזֶּה וְהוּא 6 הִנֵּה רָאשׁוֹ מִשְׁלָךְ אֵלַיךָ  
בְּעַד הַחֹמָה: 7 וַיִּשְׁלַח וַיִּקְרָא אֶת־יֹרְבֵעָם וַיְמַלִּכֵהוּ אֹתוֹ עַל־  
יִשְׂרָאֵל: 8 וְהַרְקִיעַ הָיָה מִבְּדִיל בֵּין מַיִם לְמַיִם: 9 אֲלֵינָא  
תִּסְתֵּר אֶת־פְּנֵיךָ מִהֵעַם הַזֶּה:

There is a time to keep and a time to cast away. And he rained fire from heaven upon that city and destroyed it<sup>2</sup> from upon the face of the ground. Justify not the wicked. Let me hide my face from this evil people for they have done-corruptly (*hiph.*) before me upon the earth. The king said, Cast his head unto us over<sup>3</sup> the wall; and they cast his head unto them. For he will surely-rain (*inf. abs.*) fire from heaven upon that evil city and will destroy it<sup>2</sup> and it shall not be remembered more for ever. I have been cast upon thee. They went down unto the city to fight against it, but they could not destroy it. R'ûbēn said, Spill not blood, cast him into this pit which *is* in the wilderness; and they stripped Yôṣēph and cast him *into* the pit (*acc. term.*), and the pit *was* empty.

<sup>1</sup> When the *inf. abs.* follows force seems given not to the predication of the action, but to the action predicated.

<sup>2</sup> אָת suff. § 49.

<sup>3</sup> בְּעַד.

## § 28. SKELETON PARADIGM OF THE REGULAR VERB.

	<i>simple</i>		<i>intensive</i>			<i>causative</i>	
	qal	niph.	pi'el	pu'al	hithp.	hiph.	hoph.
	<i>act.</i>	<i>reflex.</i>	<i>act.</i>	<i>pass.</i>	<i>reflex.</i>	<i>act.</i>	<i>pass.</i>
<i>perf.</i>	קָטַל	נִקְטַל	קָטַל	קָטַל	הִתְקַטַּל	הִקְטִיל	הִקְטַל
<i>imperf.</i>	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִתְקַטַּל	יִקְטִיל	יִקְטַל
<i>imper.</i>	קְטַל	הִקְטַל	קְטַל		הִתְקַטַּל	הִקְטַל	
<i>inf. cons.</i>	קְטַל	הִקְטַל	קְטַל	קְטַל	הִתְקַטַּל	הִקְטִיל	הִקְטַל
<i>inf. abs.</i>	קְטוֹל	הִקְטַל	קְטַל	קְטַל		הִקְטַל	הִקְטַל
<i>part. act.</i>	קָטַל		מְקַטֵּל		מִתְקַטֵּל	מְקַטִּיל	
<i>part. pass.</i>	קְטוּל	נִקְטָל		מְקַטָּל			מְקַטָּל

1. The names *Niph'al*, *Pi'el* &c. indicate *what vowels* verbs have in the perfects of these parts.

The *i* in first syll. of *Pi'el* and *Hiph'il* is a thinned *a*, which shews itself in all parts after the perf.; and even the *ē* and *î* of second syll. seem to have arisen out of *a*.

2. The imperfect may be considered the part regulative of the imperat. and infin. cons., and these three parts end alike, and after the *Niph.* the participle also agrees.

The imperf. ends like the perf. after *Niph.*; and in *Niph.* it ends in *ē*.<sup>1</sup>

To this rule that the imperf. imper. and inf. cons. end alike there is, first, the known exception of the *Qal* of intrans. verbs, in which inf. cons. usually adopts *o*, though the other two are in *a*; and second, the *Hiph.* imper. agrees of course, not with the ordinary, but with the *jussive* imperf., and ends in *ē*.

3. The inf. abs. has *o* in the last syll. except in *Hiph.* and *Hoph.* where it has *e*; though see Rem. *a* § 26 on inf. abs. *Pi'el*.

4. The punctuation of the preformative letters of the imperf. is *i* (or *a*) in *Qal*, and elsewhere vocal *sh<sup>e</sup>va*. If the part begins with *h* the preformative letter displaces the *h* and takes its vowel. § 9.

<sup>1</sup> Perhaps it is practically simpler for the learner to assume the *inf. cons.* as the base of the parts after the perf., and what is said above of the imperf. may be applied to it.

5. The passives usually have no imperative.

6. After Niph. the preformative letter of the participle is *m*, pointed as the preform. of imperf. This *m* is possibly the pron. *mi* "who" used relatively.

7. Finally it is of much consequence that the learner, before quitting the regular verb, should well remember these points: where the first radical has sh<sup>o</sup>va vocal under it (2 pl. perf., inf. cons., imper. Qal); where the 2nd rad. has sh<sup>o</sup>va vocal (all parts with vocalic affixes *a i u*); where the 1st rad. has sh<sup>o</sup>va silent (at the end of a syll., imperf. Qal, perf., part. Niph., all Hiph. Hoph.); where the 1st rad. is doubled (imperf. Niph. and parts); where 2nd rad. is doubled (Pi. Pu. Hithp.);—these and such points are of importance in the irregular verbs.

EXERCISE: PARSE.

פְּתַחְתִּי, פְּתַחְתִּים, פְּתוּחִים, תִּכְתֹּב, יִפְתַּח, שָׁמַר, נִשְׁמַר, נִשְׁמָר,  
הִשְׁמִיר, מְשִׁימָר, רְדָדָה, אֲשַׁבֵּר, אֲשַׁבְּרָה, מִזְכִּיר, הִזְכִּירָה, רָדָה,  
הִשְׁבֵּר, זָכֹר, תִּמְשִׁילֵהוּ, תִּשְׁקֹלְהוּ, שִׁקֵּל, שָׁכַב, מִלְכָּת, וּמְטִיר,  
וּפְקַד, מִסְתַּחֵר, וְקָדַשׁ, תִּלְבַּשְׁנָה, תִּזְכְּרָנָה:

§ 29. SECOND DECLENSION.

1. The words embraced under the first declension were chiefly concrete words, having a resemblance in form to the *perfect* of verbs. A very large class of nouns have an affinity in form with the *imperfect*, that is with the abstract noun at the base of that form. They are thus themselves chiefly abstract nouns. They are properly monosyllables, but are pronounced and spelled as dissyllables through the slipping in of a furtive vowel between the last two radicals.

A class.	I class.	U class.	
1) קַטַּל <i>qat̄l</i>	קִטַּל <i>qit̄l</i>	קֹטַל <i>qot̄l</i>	primary form
2) קַטַּל <i>qat̄l</i>	קֵטַל <i>qet̄l</i>	קָטַל <i>qō̄t̄l</i>	under the tone
3) קֵטַל <i>qet̄el</i>	קֶטַל <i>qēt̄el</i>	קֹטַל <i>qō̄t̄el</i>	present form.

The words are monosyllables with a short vowel of one or other of the three classes after the first radical. Under the tone the vowels *i o* became  $\bar{e} \bar{o}$ , § 6. 2; and a few words have remained in this condition, as  $\text{נַיִם}$  *valley*,  $\text{נָרַד}$  *nard*,  $\text{מִשְׁקֶה}$  *truth*. But there was, as in other languages,<sup>1</sup> a natural tendency to separate two final consonants by a furtive vowel, and a slight *e* (š<sup>o</sup>ghol) slid in after the second letter. The words thus became dissyllabic, though the tone-syllable remained the same, now the *penult*. The furtive *e* by a species of attraction depressed the primary *a* of first class also to *e*. The dilated form of the words thus appears only when the third letter is final.

A smaller number of words had the short vowel after the second radical as *q̄tal*, *q̄til*, *q̄tol*, under the tone *q̄tal q̄tēl q̄tōl*,  $\text{קָטַל קָטֵל קָטוֹל}$ . These forms are chiefly retained by verbs and enter into the imperf. and related parts.

From the furtive š<sup>o</sup>ghol the words are often called *šegholates*, and according to the class of their primary short vowel *a i o*, šegholates of *first*, *second* or *third* class.

From the presence of weak letters the š<sup>o</sup>ghols may be obscured, but *the invariable sign of this class of word is the accent on the penult*.

*Rules for declension.* 1) The cons. state is, of course, like the absolute.

2) With all inflectional additions except the plural, the word appears in its primary monosyllabic form, *qatl*, *qitl*, *qotl*.

3) The plural both mas. and fem. assumes the form of a word of first declension, with pretonic  $\bar{a}$ , *q<sup>e</sup>tālīm*, *q<sup>e</sup>tālōth*, as if from the form *q̄tal*. When the pretonic  $\bar{a}$  becomes lost, the primary vowel is resumed, *qāṭlè*. *qītḷè* &c.

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<sup>1</sup> Comp. alarm and alarum; Gaelic tarbh=tárabh, Dutch Delft=Déleft &c.



	A class.	i class.	U class.
<i>abs. sing.</i>	מֶלֶךְ king	סֵפֶר book	בֹּקֶר morning
<i>cons.</i>	”	”	”
<i>light suff.</i>	מֶלְכִי	סֵפְרִי	בֹּקְרִי
<i>heavy suff.</i>	מֶלְכְּכֶם	סֵפְרְכֶם	בֹּקְרְכֶם
<i>abs. du.</i>	מֶלְכַיִם	סֵפְרַיִם	בֹּקְרַיִם
<i>cons. du.</i>	מֶלְכַי	”	”
<i>abs. pl.</i>	מֶלְכִים	סֵפְרִים	בֹּקְרִים
<i>cons. pl.</i>	מֶלְכֵי	סֵפְרֵי	בֹּקְרֵי
<i>light suff.</i>	מֶלְכִי	סֵפְרִי	בֹּקְרִי
<i>abs. sing. fem.</i>	מֶלֶכָּה	סֵפֶרָה	בֹּקֶרָה
<i>suff.</i>	מֶלְכָתִי	”	”
<i>abs. plur.</i>	מֶלְכוֹת	סֵפְרוֹת	בֹּקְרוֹת
<i>suff.</i>	מֶלְכוֹתַי	”	”
<i>cons. pl.</i>	מֶלְכוֹת	סֵפְרוֹת	בֹּקְרוֹת

2. *Feminines with segholate ending.* According to Rem. b. § 16 the *fem.* is many times made by simply appending *t* to the *mas.* This is most easily done when the *mas.* ends in a vowel sound or in a single consonant preceded by a tone-long vowel, but it is occasionally done even when a pure long vowel precedes. The words then end in two consonants and contract the long vowels of the *mas.* to their corresponding short, except that even *e* becomes *a*; in this way terminational forms arise like *qatl qilt qolt*, which, precisely as these do, resolve themselves into dissyllables, when without inflectional additions.

<i>mas.</i>	(מִמְלֶכֶךְ)	קָטַל	גָּבִיר	מִיָּנִיק	נְחֹשׁ	קָטוֹר
<i>fem.</i>	מִמְלֶכָּה	קָטְלָה	גָּבִירָה	&c.	נְחֹשֶׁה	קָטוֹרָה
	or (מִמְלֶכֶת)	(קָטַלְתְּ)	(גָּבִירָתְּ)		(נְחֹשֶׁת)	(קָטַרְתְּ)
<i>abs., cons.</i>	מִמְלֶכֶת	קָטַלְתְּ	גָּבִירַתְּ		נְחֹשֶׁת	קָטַרְתְּ
<i>suff.</i>	מִמְלֶכְתִּי	קָטַלְתִּי	גָּבִירַתִּי		נְחֹשֶׁתִי	קָטַרְתִּי
<i>plur.</i>	מִמְלְכוֹת	קָטַלְוֹת	גָּבִירוֹת		נְחֹשׁוֹת	&c.
<i>cons.</i>	מִמְלְכוֹת	”	”		”	”

1. Many of these words have the *fem.* of the more ordinary form, and this is generally used in the absolute.

2. The *segholate* form is generally employed in the construct

and with suffixes, and sometimes also in the abs.; and some words seem to use only the *segholate* form.

3. In general the plurals are formed regularly from the ordinary fem. or from what would be the ordinary fem. if it were found. Consequently the original *mas.* must be carefully attended to.

Rem. *a.* By § 22. Note *segholates* of 1st class, having the *a* sound, are from transitive verbs, and those with *i o* from intrans. verbs. This law does not apply to the infinitives which end like their imperfects, in which the characteristic vowel stood in connexion with the preformative, § 22. Note p. 59. In a great many of 1st class in nouns and in *all* infin. of form *qatal* the *a* has been thinned to *i*, and the inflected forms coincide with those of 2nd class. Some words have both vowels. See Add. Notes to 2nd Declens.

Rem. *b.* For *i* the alternative *e* sometimes appears; and also *u* for *o*.

Rem. *c.* Compare the cons. du. with cons. plur.; the latter has half open syll. § 6. 2 e. The du., however, sometimes has pretonic *ā* like the plur.

Rem. *d.* The word *n'hosheth* shews that the termination *t* shifts the accent just like *āh* (ath), of which it is therefore probably a contraction.

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WORDS FOR PRACTICE.

way	דֶּרֶךְ	righteousness	צֶדֶק <i>i</i>	valley	בִּקְעָה	ear	אָזֶן
knee	בִּרְךָ <i>i</i>	image	צֶלֶם	foot	רֵגֶל	greatness	גְּדֻלָּה
boy	יָלֵד	thrashing floor	גֶּרֶן	midst	בְּקֶרֶב <i>i</i>	vow	נִדְוָה
girl	יְלֵדָה	vineyard	כַּרֶם	silver	כֶּסֶף	wisdom	חֵכְמָה
soul	נַפְשׁ <i>f.</i>	memory	זִכָּר	ransom	כֹּפֶר	tribe	שִׁבְטָה
food	אֲכָלָה	horn	קַרְנֵן	holiness	קִדְשׁ	mantle	אֲדָרֶת
kingdom	מַמְלָכָה	war	מִלְחָמָה	nurse	מִינְגָתָה <i>i</i>	maid	שִׁפְחָה
	<i>a holy hill</i>		הַר קִדְשׁ	<i>my holy hill</i>			הַר קִדְשִׁי
	<i>an idol of silver</i>		אֱלִיל כֶּסֶף	<i>my idol of silver</i>			אֱלִיל כֶּסֶפִּי
		<i>his weapons of warfare</i>					כְּלֵי מִלְחָמָתוֹ

Rule. A suffix defining a compound expression is appended to the last word of the expression.

EXERCISE. TRANSLATE.

My king. Our kings. His books. Her righteousness. Our knees (*du.*) Thy feet (*du.*). Our horn. Their silver. My way

is hid (*perf. fem.*) from my God. For all flesh had corrupted his way upon the earth. And God created man in his image, in the image of God he created him. And your ways are not my ways. And all the people bowed-down upon their knees before their king. Let thine hand-maid speak in the ears of the king. I have set<sup>1</sup> my king upon Zion<sup>2</sup> my holy hill. God ruleth over the nations, God sitteth upon his holy throne. The face of Jehovah is against<sup>3</sup> the wicked to cut off (*hiph.*) their memory from the earth. And now inhabitant of Jerusalem and man of Judah judge between me and my vineyard.

Her mantle. Her mistress. His kingdom is an everlasting kingdom (k. of eternity). And they hid (*hiph.*) the boy and his nurse from the face of the queen. I will cut off their bow and all their weapons of warfare.

<sup>1</sup> נָסַךְ.      <sup>2</sup> צִיּוֹן.      <sup>3</sup> ב.

### § 30. THIRD DECLENSION.

1. Besides the words resembling the perfect which form the chief elements of the first declension and the nouns having affinity with the imperfect and infinitive forming the second, there is another formation which along with the words that follow it may be called a *third declension*. This is the *act. participle* Qal, *qôṭēl*, probably a later development and not found in all verbs.

*Third declension.* The type of this declension is the *act. part.* Qal; and the declension comprises all words, whether participles or nouns, ending in *ē* (çere) with a vowel unchangeable (by nature or position) in the place of the pre-tone.

*Rules for inflection.* 1) In words of this class the verbal law of inflection is followed, that is, with vocalic additions the vowel in the tone, the *ē*, is lost.

2) With consonantal additions the *ē* being thrown into an unaccented shut (half open) syllable, becomes the short vowel, i. e. *e* or *i*; *i* particularly with *labials*.

<i>abs.</i>	קָטַל	מְקַטֵּל	מִקָּל	מִסְפָּד	שֵׁם
<i>cons.</i>	קָטַל	מְקַטֵּל	מִקָּל	מִסְפָּד	שֵׁם
<i>vocalic suff.</i>	קָטַלִּי	מְקַטֵּלִי	מִקָּלִי	מִסְפָּדִי	שֵׁמִי
<i>conson. suff.</i>	קָטַלְךָ	מְקַטֵּלְךָ	מִקָּלְךָ		שֵׁמְךָ

2. A few monosyllabic words in  $\bar{e}$  attach themselves to this declension, the chief being בֶּן *son*, and שֵׁם *name*, which are irregular in the plural.

Rem. Words of the participial form retain  $\bar{e}$  in cons., and generally other words. Those of forms *nišpēd*, *marbēç* usually take *a*; and *a* in first syll. of the latter form is thinned to *i* in the hurried cons., מְרַבֵּץ. In gutt. forms *qoṭalkha* appears. See additional notes to third Declens.

3. Many nouns are formed in Hebrew by prefixing to the stem the letter *m* (comp. Greek ending *ma*). This *m* is probably connected with the pronoun *mā* "what". The two most common forms of such words are those with vowels *i—ā*, as מִשְׁפָּט *judgment*, and *a—ē*, as מְרַבֵּץ *stall*. The words express:

1) The *place* where the action is done, as מְרַבֵּץ *stall*, from רָבַץ *to lie*;

2) the *instrument* with which it is done, as מְפַתַּח *key* from פָּתַח *to open*;

3) or more generally any embodiment of the action, as מְלַקֵּחַ *plunder*, from לָקַח *to take*.

#### WORDS FOR PRACTICE.

elder	זָקֵן	priest	כֹּהֵן	moon	יָרֵחַ	altar	מִזְבֵּחַ
mourning	מִסְפָּד	judgment	מִשְׁפָּט	stall	מְרַבֵּץ	plunder	מְלַקֵּחַ
child	עוֹלָל	child	עוֹלָל	key	מְפַתַּח	fork	מְזַלֵּג
one who curses	מְקַלֵּל	frog	צְפַרְדֵּעַ	dumb	אֵלֵם	blind	עוֹר

Exercise. Write the above words in cons. sing. and with a vocalic and consonantal suff., observing which of them are of first declens.; and translate:

This *is* my son and these *are* my son's sons. He sent the frogs upon all the land. All his prophets are dumb dogs they cannot bark. And the inhabitants of the earth shall go in that day like the blind and their blood shall be poured out like the dust. The

children of Israel ate the passover with (and) their staff in their hand. Behold the head of thine enemy who sought thy life (soul). The mourning of the dead *shall be* in all vineyards. These are the statutes and the judgments which ye shall keep in the land whither<sup>1</sup> ye *are* crossing, thou and thy son and thy son's son. Their land swarmed-with frogs (*acc.*) in the chambers of their kings.

<sup>1</sup> See Vocabulary under "who".

§ 31. VERBAL SUFFIXES.

VERBAL SUFFIXES TO HIPH'IL.

PERF.	הַקְטִיל	INFIN. CONS.	הַקְטִילָה
1. <i>s. c.</i>	הַקְטִילָנִי	הַקְטִיל (subj.) הַקְטִילָנִי (obj.)	הַקְטִילָתִנִּי
2. <i>s. m.</i>	הַקְטִילְךָ	הַקְטִילְךָ (sub. and obj.)	—
" <i>f.</i>	הַקְטִילְךְ—לְךָ	"	—
3. <i>s. m.</i>	הַקְטִילוּ	"	הַקְטִילוּהוּ
" <i>f.</i>	הַקְטִילוּהָ	"	הַקְטִילוּהָ
1. <i>pl. c.</i>	הַקְטִילָנוּ	הַקְטִילָנוּ	הַקְטִילָתֵנוּ
2. <i>pl. m.</i>	הַקְטִילְכֶם	&c.	&c., mostly as —
" <i>f.</i>	הַקְטִילְכֶן	as noun	the noun —
3. <i>pl. m.</i>	הַקְטִילֵם		הַקְטִילֵתֵם
" <i>f.</i>	הַקְטִילֵן		הַקְטִילֵתֵן
IMPERF.	יִקְטִיל	IMPER. AS IMPF.	יִקְטִילוּ
1. <i>s. c.</i>	יִקְטִילָנִי	הַקְטִילָנִי	יִקְטִילֵנִי
2. <i>s. m.</i>	יִקְטִילְךָ—לְךָ	—	יִקְטִילְךָ
" <i>f.</i>	יִקְטִילְךְ	—	יִקְטִילְךָ
3. <i>s. m.</i>	יִקְטִילוּהוּ—לְהוּ	הַקְטִילוּהוּ	יִקְטִילוּהוּ
" <i>f.</i>	יִקְטִילוּהָ—לְהָ	הַקְטִילוּהָ	יִקְטִילוּהָ
1. <i>pl. c.</i>	יִקְטִילָנוּ	הַקְטִילָנוּ	
2. <i>pl. m.</i>	יִקְטִילְכֶם	—	
" <i>f.</i>	יִקְטִילְכֶן	—	
3. <i>pl. m.</i>	יִקְטִילֵם	הַקְטִילֵם	יִקְטִילוּם
" <i>f.</i>	יִקְטִילֵן	הַקְטִילֵן	יִקְטִילוּן

The pronominal suffixes to the verb almost always express the direct object or *accus.*, rarely the indirect or *dat.*

The suffixes do not express reflexive action; we cannot express *I killed myself* by suff.; either the reflex. verb, or

the simple verb with some circumlocution for *self*, must be used.

The following principles will be found sufficient:

1. Before the suffixes verbal forms altered or rubbed off are restored; 3 fem. s. *āh* becomes *ath* (§ 16 Rem. *b*); 2 fem. s. *t* becomes *tî*, and 2 mas. pl. *tem* becomes *tum*, (§ 12 Rem. *b*), though the weak *m* disappears.

2. Verbal forms ending in a vowel append the suffixes in their shortest consonantal form (*ni, ka, k, v, hu, ha, nu, kem, ken, m, n* § 12) immediately to the vowel termination.

3. In forms having no apparent vowel termination a helping vowel is used:

1) The suff. *ka kem ken*, as in nouns, have reduced the helping vowel to a mere *sh<sup>e</sup>va*, § 19.

2) All the other suff. have a full vowel. Now the verb had originally *three* vowels both in the perf. and imperf. In the *perf.* the final vowel was *a*, and hence with suff. to the perf. the helping vowel sound is *a*.

3) In the *imperf.* some more indefinite sound ended the form (*e* or *u* perhaps) and this appears as *ē* with suff. to the imperf.

The *imperat.* follows the imperf.

4) The *inf. cons.* takes the suffixes of the *noun*.

4. *Effect of suff. on preceding vowels.* 1) The perf. Qal of all forms, and imperf. and imper. Qal in *a*, follow words of the *first declension*, preserving the tonic and losing the pretonic vowel when it is changeable, § 18. In open pretonic syllables *á* becomes *ā* § 6. 2.

2) The infin. cons. and imper. Qal follow the *second declension*, the form *q<sup>e</sup>ṭōl* being a *ṣegholate* of *third class*. (The imper. of the form *לִּפְּ* follows the *first declens.* See above 4. 1.)

3) All other parts of the verb (ending in *ē* or *ō*) follow the verbal law, that is, with vocalic additions lose the tonic vowel, and may be said to follow the *third declens.* § 30.

5. In the imperf. between the accented helping vowel and the suffixes *nî nu* of 1st pers., *hu hu* of 3 pers. s., and

*ka* of the pausal *éka* of 2 mas. s., the letter *n*, having demonstrative force, is often inserted, and this by its union with the conson. of the suff. gives rise to forms *enni* (anni) *ennu*, *ennu ennah*, *ekka* (for *enhu*, *enha*, *enka*). Occasionally forms appear in which the union of the *n* with the following letter has not yet taken place.

Rem. *a*. On Perf. See remarks on nominal suffixes, § 19. In 3 fem. sing. the termination *ath* retains the tone except with heavy suffixes. The suff. of 2 fem. s. is oftener *ēkh*; comp. Jud. 4. 20, 1 Sam. 25. 32, Ezek. 27. 26, Mic. 4. 9 with Is. 54. 6, 60. 9. In 3 *pl. m.* מוֹתָרִי, Ex. 15. 10; 23. 31. Once 3 s. *m.* *tāhu* for *to*, Ezek. 43. 20.

Rem. *b*. On Impf. In the Impf. and related parts the sounds *eni*, *enu* of 1 p., and *em*, *en* of 3 p., may become in pause or under special phonetic influences, *ani*, *anu*, *am*, *an* (see § 10. 5 Rem.), cf. Gen. 19. 19; 29. 32, Ex. 29. 30, Deut. 7. 15. Suff. of 3 *pl. m.* in מוֹתָרִי, Ex. 15. 7, 9 &c., Ps. 2. 5; 21. 10, 13 &c. Exx. of *enni* (anni) Gen. 27. 19, 31, Jer. 50. 44; of *ekka* Gen. 26. 3; 49. 25; of *ennu* Gen. 9. 5; 23. 22; 49. 9, 19, cf. 3. 15; of *ennah* Gen. 31. 39; 6. 16; 13. 15; 15. 8; Hos. 2. 5. In some cases the *n* is not assimilated, Jer. 22. 24, Ex. 15. 2, Deut. 32. 10. In other cases *pl.* in ׀— is base of the form, Prov. 1. 28, Ps. 63. 4, Is. 60. 7, Jer. 2. 24; 5. 22, cf. Job 19. 2.—The 2 and 3 *pl. fem.* assume with suff. the form of 2 *pl. m.*, Jer. 2. 19.

Rem. *c*. The infin. cons. uses the *verbal* suff. of 1 p. s. to denote the object, *me*; but in the other persons the *nominal* suff. alone are used to express both object and subject (*him* and *his*).

The suff. to the participle are also those of the *noun*, though in the *singular* of partt. verbal suff. are also used in poetry, Gen. 4. 14, 15, Ps. 18. 33.

The infin. cons. with suffixes *ka kem ken* occasionally appears of the form *q<sup>e</sup>tolkha* instead of *qotl<sup>e</sup>kha*, Gen. 2. 17; 3. 5, cf. Deut. 27. 4; 29. 11. The inf. קָטַל is inflected קָטַלְי, § 29 Rem. *a*, Gen. 19. 33.

Rem. *d*. The demonstrative *n* is occasionally seen in imperat. and perhaps a single time in the perf. and part., Gen. 30. 6.

It may be repeated (*foot note* p. 17), that with suff. the first syll. of infin. cons. is half open; and that on the contrary the prep. ל unites with it so closely as generally to form a shut syllable. The imper. is also half-open.

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<i>when he kept</i>	בְּשָׁמְרוּ	<i>when the man kept</i>	בְּשָׁמַר הָאִישׁ
<i>before he kept me</i>			לִפְנֵי שָׁמְרוּ אֹתִי
<i>before the man kept me</i>			לִפְנֵי שָׁמַר הָאִישׁ אֹתִי
<i>when I kept the man</i>	כְּשָׁמְרִי אֶת־הָאִישׁ	or „	כַּאֲשֶׁר שָׁמַרְתִּי
<i>until I keep the man</i>	„ עַד שָׁמְרִי	or „	עַד אֲשֶׁר אֲשַׁמֵּר

Rule 1. The *infin. cons.* has the government of its verb and may take suffixes and prefixes. The usual order is *infin.*, subject, object.

Rule 2. Instead of the *infin. cons.* with preposition the finite form may be used with a conjunctive expression formed of the *prep.* and relative.<sup>1</sup>

EXERCISE: TRANSLATE.

שָׁמַרְתָּנִי, שָׁמַרְתִּיהָ, וְשָׁמְרוּ, לְשָׁמְרָהּ, וּלְשָׁמְרָהּ, שָׁמְרָנִי, וַיִּשְׁמְרֵנִי,  
וַיִּלְבְּשֵׁנִי, תִּשְׁמְרֵם, וְאַשְׁמְרֵנָה, יִשְׁמְרֵהוּ, תִּשְׁמְרֵהָ; שְׁפֹטֵנִי,  
שְׁפֹטוֹם, בְּשֹׁפְטָהּ, שְׁפִטְנִי; זָכַרְתֶּם, אֲזַכְרֶנָּה, וַיִּזְכְּרֵהָ, יִזְכְּרוּנִי,  
כִּדְוֹפִירוֹ, דְּוֹפִירֵנִי, גְּנָבְתֶם, גְּנָבוֹהָ; וְקִבְּצָהּ, קִבְּצָם, וְקִבְּצֵתִים,  
וּמְקִבְּצָיו, בְּקִבְּצֵי, אֲקִבְּצֶהּ, וְקִבְּצָהּ:

I have gathered thee. I will gather her from the sides of the earth. And thou shalt keep me in thy way. Keep thou him. Before she kept the man. These are the generations of the heavens and the earth in the day of their creating (*niph.*). Judge me according-to my righteousness. Bury me not in Egypt, but I will lie with my fathers and thou shalt bury me in their burying-place. Make-me-tread<sup>1</sup> in the path of thy commandments for in it I delight. Jehovah shall keep thee from all evil, he shall keep thy soul. What is man that thou rememberest him or (and) the son of man that thou visitest him? Thy word<sup>2</sup> is proved and thy servant loveth it. Before he cut off all flesh by the waters of the flood. He promised to mention him before the king of the land.

<sup>1</sup> וַיִּרְדֵּךְ *hiph.*      <sup>2</sup> אָמְרָה.

§ 32. IRREGULAR OR WEAK VERBS.

1. The word *to do* was used as a paradigm by the older Grammarians. Now the first letter of this verb being *Pe*, the first letter of any verb was called its *Pe*; and in like manner the second letter was called its *Ayin*, and the third its *Lamed*. This mode of designation is employed in *weak verbs*.

<sup>1</sup> Prepositions are really *nouns* in the *cons. state*.



A weak verb is a verb which has one or more of its three stem letters a weak letter. The weak letters are the *Gutturals*, the *Quiescents* and *Nun*, i. e. the letters א ה ו ר ע ך ן. Thus such a verb as נפל is called a *Pe Nun* verb; ילד a *Pe Yod* verb; קום a *Ayin Faw* verb; שמע a *Lamed Guttural* verb, and the like. The letters *Aleph* and *He* being gutturals at the beginning of a word and quiescents at the end have a double nomenclature, thus גלה is a *Lamed He*, but הלך a *Pe Gutt.*, מצא a *Lam. Aleph*, but אסף a *Pe Gutt.* In a few verbs *Aleph* quiesces when first radical, as in אמר, these are called *Pe Aleph* verbs. If a verb have more than one weak letter it is called after all the classes whose peculiarities it shares, ידה a *Pe Yod* and *Lam. He* verb. A verb like גלל whose second and third letters are the same is called a *Double Ayin* verb.

## DESIGNATE THE CLASSES OF THESE VERBS.

קרא, אכל, שלח, שחט, שאף, בין, ילד, ישע, בקש, רום, ברך,  
 עבר, שקל, נחה, נחם, נגף, רעע, קלל, בוא, סבב, קרע, רדף,  
 ירא, ירה;

## § 33. PE NUN VERBS.

The letter *n* in Hebrew shews the same kind of feebleness that it has in other languages, when it is not sustained by being followed by a full vowel its sound is apt to be lost in that of the consonant after it, *in-licio* = *illicio*; *yin-gash* = *yiggash*.

1. When *n* stands at the end of a syllable (imperf. Qal, perf. and part. Niph., Hiph., Hoph.) it is assimilated to the next consonant, which is doubled, הפיל=הגפיל, יפל=יגפל (*yin-pol*=*yippol*, *hinpîl*=*hippîl*).

2. When *n* not having a full vowel of its own begins a word (imper., inf. cons. Qal) it often falls away altogether, as נַשׁ for נַגַּשׁ (*gash* for *n<sup>e</sup>gash*).

3. When *n* falls away in infin. cons. this form assumes the fem. termination *t*, becoming a *segholate* noun having *i* when inflected (§ 29. Rem. *a*), as נִשְׁתִּי. נִשְׁתִּי.

Rem. The *n* initial does not usually fall away in verbs imperf. in *o*; and hardly ever in 2 pl. perf. in any verb. In many cases, esp. in later style the *n* is not assimilated, Deut. 33. 9, Is. 58. 3, Jer. 3. 5.—The root נָגַשׁ used as Par. is a defective verb really, see final Note § 45.

The *n* is not usually assimilated in verbs *Ayin Gutt.*, except niph. of נָחַם *to repent*, and occasionally נָחַת *to descend*.

4. The verb נתן *to give* assimilates its final *n* also in perf. and infin. cons. It has  $\bar{e}$  in imperf. and imper., יִתֵּן. Inf. cons. is תִּתֵּן, תִּתִּי, תִּתֵּן.

The verb לקח *to take* assimilates the liquid *l* as if it were *n* (in Qal, Hoph.), as impf. יִקַּח for יִלְקַח.

5. *Nouns from Verbs* פִּי. Nouns with *m* preformative are of the form מִתֵּן, as מִפָּל *offal*, מִכָּה *stroke*.

to deliver נָצַל *Hi.* to tell נָגַד *Hi.* to vow נָדַר to fall נָפַל  
to approach נָגַשׁ to touch נָגַע to set נָצַב *Hi.* to look נָבַט *Hi.*  
to smite נָגַף to deceive נָשָׂא *Hi.* to kiss נָשַׁק

#### EXERCISE. TRANSLATE.

יָתֵן, קָחוּ, נָפַל, הִנָּגַע, אָפִיל, הִצַּלְתָּ, מָצִיל, וַיִּנָּצְלוּ, תָּנֶה, הַצִּילִם,  
תִּגְעוּ, נָגַע, הִגֵּד, הִגִּידוּ, תִּבֹט, לְנָפַל, לְנָשָׂא:  
הַצִּילֵנוּ מִדְּבָרִים אֲלֵהוּ תְשׁוּבָתִי וְלִשְׁנֵי תַגִּיד אֲדַקְדָּקָה: 2 כִּי תִדּוֹר  
נָדַר לַיהוָה אֶל־תִּשְׁפַח לְשִׁלְמוֹ: 3 יִרְאוּ אֲנִי מִגִּשְׁתֵּי אֱלֹהֵי:  
4 תִּבְטֵנוּא הַשְׁמִימָה וּסְפֵר הַכּוֹכָבִים: 5 וַיִּפֹּל יְהוָה תִּרְדָּמָה  
עַל־הָאָדָם וַיִּקַּח אֶחָת מִצַּלְעוֹתָיו וַהֲצִלַּע אֲשֶׁר לָקַח בָּנָה לְאִשָּׁה:  
6 אָמַר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּ עִמָּדִי הִיא 'נְתַמְה־לִּי מִן־הַעֵץ:  
7 אָמַר יְהוָה אֶל־אַבְרָם הִתְהַלֵּךְ בְּאָרֶץ לְאַרְפַּח וּלְרִדְבָה כִּי לָהֶם  
אֲתַנְנָה וַיִּפֹּל אַבְרָם עַל פָּנָיו: 8 הָלַם יַעֲקֹב וַהֲוָה סֵלֶם מִצָּב  
אַרְצָה וְרָאשׁוּ מִיַּד הַשְׁמִימָה:

<sup>1</sup> See § 7 note on *dag. forte conjunct.* p. 19. <sup>2</sup> Abram.

Give thou. I will not give my silver and my gold. Tell it not in Gath. Look not (*f.*) after thee lest God smite thee. Deliver me for thou art my salvation. Give ye glory to Jehovah. When

I gave the woman to the man for wife. I will deliver thee and thy tongue shall tell-of my righteousness. The serpent deceived her and she took of the tree and gave to her husband. They feared to draw near lest they should be smitten before the kings. Thou hast caused a deep-sleep to fall upon me. And he brought near the man and he took him in his arms and kissed him (*dat.*).

§ 34. PE GUTTURAL VERBS.

See the rules for Gutturals § 8.

1. By 2nd rule of Gutt. a gutt. requires a *hateph* for simple *sh<sup>e</sup>va* vocal (2 pl. perf., imper., infin. cons., Qal).

2. By 1st rule Rem. *a*, *i* before gutt. becomes *e*, and by 2nd rule the short vowel repeats itself under the gutt. in a *hateph* corresponding to itself. Thus:

<i>niph.</i>	נִקְטַל	in gutt.	נִקְטַל	and then	נִקְטַל
<i>hiph. perf.</i>	הִקְטִיל	"	הִקְטִיל	"	הִקְטִיל
<i>hiph. inf.</i>	הִקְטִיל	"	"	"	הִקְטִיל
<i>hoph.</i>	הִקְטַל	"	"	"	הִקְטַל
<i>impf. qal.</i>	יִקְטַל	"	יִקְטַל	"	יִקְטַל
	יִקְטַל	"	"	"	יִקְטַל

3. By 4th rule of Gutt. the gutt. cannot be doubled, but, remaining single, causes the preceding short vowel to become its tone-long (parts connected with *impf. Niph.*),  
הִקְטַל = הִקְטַל.

Rem. *a*. In Active verbs (*impf. in o*) the primary *a* appears with the preformative (Note p. 59), as יַעֲמֹד, and *i* in Stative verbs, as בִּהְיָהֶם. With initial *ס* the *i* appears even with *impf. in o*, as סִיָּחֶם; but when rapidly pronounced (as at a distance from the tone) the sounds  $\frac{\text{---}}{\text{---}}$  become  $\frac{\text{---}}{\text{---}}$  in the 1st Gutt. verb, Gen. 27. 41, Numb. 3. 6, Jer. 15. 14.

Rem. *b*. The harder gutturals, while they always depress the vowel (*i, u* to *e, o*), often keep simple *sh<sup>e</sup>va* at the end of the syllable, as הִיָּהוּהוּ he will be wise. Exceptionally *a* appears in *niph.*, Gen. 31. 27.

Attention should be directed to the half-open syllables in this verb, e. g. in forms ending in *a i u*; e. g. יַעֲמֹד *pl.* יַעֲמֹדוּ = יַעֲמֹדוּ, § 6. 2. *d, e*, cf. Note p. 17.

to dream	חלם	to leave	עזב	to stand	עמד	to slay	הרג
to pass	} עבר	to serve	} עבד	to embrace	חבק	to count	חשב
cross		till		to sin	חטא	to be strong	חזק
to withdraw	} רחקן	to love	אהב	to take	אחז		} אמץ
refrain		to be wise	חכם	to bind	חבש	to believe	

## EXERCISE. TRANSLATE.

וַיַּחַלְמָה חֵלוֹם בְּלַיְלָה אַחֵר אֲנִי וְהוּא: 2 וַיַּעֲזֹב כָּל-אֲשֶׁר לוֹ בְּיַד  
 יוֹסֵף: 3 הִנֵּה שְׁנֵי הַמַּלְכִּים לֹא עָמְדוּ לְפָנָיו וְאִיךָ נִעְמַד אֲנַחְנוּ:  
 4 וַיִּזְכֹּר אֱלֹהִים אֶת-נִחַת וַיַּעֲבֹר רִחַת גְּדוּלָה עַל-הָאָרֶץ: 5 הַיּוֹם  
 וַיֹּאמֶץ בִּי אֲתָה תִּחִיל אֶת-הָעָם הַזֶּה אֶת-הָאָרֶץ אֲשֶׁר נָשָׂבַעְתָּ  
 לְאַבְרָהָם לָתֵת לָהֶם: 6 וְאַבְרָם הָאֲמִיץ בִּיהָרָה וַיַּחֲשֹׁבָהּ לוֹ  
 צָדָקָה: 7 תִּגְדַּח-לִנְי אֶת-הָאָרֶץ הַזֹּאת וְאַל-תַּעֲבֹרְנָהּ אֶת-הַנָּהָר:  
 8 שְׁלַחְנִי יְהוָה לְחַבֵּשׁ לְנִשְׁבְּרֵי לֵב:

Abraham saw a ram taken by (in) his horns. And there shall be mourning in all vineyards for I will pass in thy midst saith (*perf.*) Jehovah. Pass not the river lest ye be smitten before your enemies. Jehovah will not permit (*give*) them (*acc.*) to pass the river. Our land shall not be tilled for our enemies shall stand in the midst-of-her. Let me cross the river that I may make this people inherit the land which Jehovah sware unto their fathers to give them. Bil'am said unto the she-ass, Would-there-were<sup>1</sup> a sword in my hand for now I would slay thee (*perf.*). They said unto him, To bind<sup>2</sup> thee have we come down, to give thee into the hand of thine enemies. And the people served (*pl.*) Jehovah all the days of Joshua<sup>3</sup>, and all the days of the elders who prolonged<sup>4</sup> days after Joshua. And he made to pass his children in the fire.

<sup>1</sup> לוֹ יֵשׁ.<sup>2</sup> אָסַר.<sup>3</sup> יְהוֹשֻׁעַ.<sup>4</sup> *Hiph.* of אָרַךְ.

## § 35. PE 'ALEPH VERB.

1 *Pe Aleph* verbs are a sub-class of *Pe Gutt.* verbs. They have one peculiarity,—in *impf. Qal Aleph* quiesces in the vowel *ô*; in all other respects they are *Pe Gutt.* This *ô* is for *â*, יֹאמַר = יָא = יֹאמַר.

The verbs belonging to this class are *five*: **אָבַד** to perish, **אָכַל** to eat, **אָמַר** to say, **אָבָה** to be willing, **אָפָה** to bake, and sometimes **אָחַז** to take, and others.

Rem. *a*. The impf. is in *a*, but often, especially in pause in *ē*. With retracted accent **יֹאמַר**, **יֹאכַל** and *he said*.

Rem. *b*. In verb to say the frequently used form of *infin.* with prep. *to* is contracted (**לְאָמַר**) = **לֵאמֹר** *dicendo saying*.

Rem. *c*. By § 8. Rem. *b*. initial **ס** when next the tone readily takes *hat. s<sup>g</sup>hol*, but if the word be loaded at the end reverts to *hat. path.* See *imper.* The imp. and inf. with prep. have oftenest *hat. s<sup>g</sup>g.*; *infin.* itself perhaps *hat. path.*

Rem. *d*. In 1st pers. impf. **ס** of the root is omitted after the preformative **ס**, as **אֹמַר** *I will say*, Gen. 24. 33, cf. 32. 5.

The verb **אָחַז** to take usually follows Pe 'Al, and **אָהַב** to love, occasionally, Hos. 11. 1, 14. 5. The *ō* sometimes appears in *niph.* Num. 32. 30, and in *hiph.* Hos. 11. 4, Jer. 46. 8, 1 Sam. 14. 24.—In general, **ס** is apt to quiesce, Num. 11. 25, or drop out, 2 Sam. 19. 14; 20. 9; Job 32. 11; 35. 11, 1 Sam. 15. 5. (Ez. 28. 16 may be 3 *perf.* Pi.)

2. Nouns from Pe Gutt. verbs.

	First declension.			Second declension.		
<i>sing. abs.</i>	חָכֵם	אֲדָמָה	מֵאֲכָל	עֶבֶד	עֵגֶל	חֹדֶשׁ
<i>cons.</i>	חָכֵם	אֲדָמַת	"	"	"	"
<i>plur. abs.</i>	חֲכָמִים	"	"	עֲבָדִים	עֵגְלִים	חֳדָשִׁים
<i>cons.</i>	חֲכָמֵי	"	"	עֲבָדֵי	עֵגְלֵי	חֳדָשֵׁי
	(wise)	(ground)	(food)	(servant)	(calf)	(month)

In *first declens.* Rule 2 of Gutturals (§ 8. 2) applies. The form with *m* prefix (§ 30. 3) is pointed **מֵאֲ** *ma<sup>h</sup>*.—In *second declens.* 2nd class, the gutt. often depresses *i* to *e* (§ 8 Rem. *a*). In 3rd class the loss of *ō* leaves *hateph gameç*. In *third declens.* no effects follow.

EXERCISE. TRANSLATE.

וַיֹּאמֶר יְהוָה אֶל־הָאָדָם מִפְּלִיטָךְ הָפֵן אָבֵל תֹּאכַל: 2 וְתִקַּח  
 הָאִשָּׁה מִפְּרֵי הָעֵץ וְתֹאכַל וְתִתֵּן גַּם לְאִשְׁתָּהּ וַיֹּאכַל: 3 וְהָאֲכָלִיתִים  
 אֶחָדָם בְּיַד־הָאֱחָדָם וְאֶחָדָם בְּיַד־הָאֱחָדָם: 4 קַח־לָךְ מִפְּלִיטָתֵי־מֵאֲכָל  
 אֲשֶׁר וַיֹּאכַל וְהָיָה לָךְ וְלָהֶם לְאֲכָלָהּ: 5 אֶל־נָא יְהוָה נֹאבְדָהּ

בִּנְפֹשׁ הָאִישׁ הַזֶּה וְאֶל־תִּתֵּן עָלָיו דָּם נָקִיא׃ 6 וַיֹּאמֶר הַמַּלְאָךְ  
 אֶל־הָאִשָּׁה בַּהֲדַלְקָהּ וַתֹּאמֶר הָאִשָּׁה הִזְאת אֲמַרְתָּ אֵלַי תִּנְי  
 אֶת־בְּנִי וְנֹאכְלֵנוּ הַיּוֹם וְאֶת־בְּנִי נֹאכַל מָחָר׃ וַנִּבְשֵׁל אֶת־בְּנִי  
 וְנֹאכְלָהוּ וַאֲמַר אֵלָיָה בַּיּוֹם הַזֶּה וְהֵאָחַר תִּנְי אֶת־בְּנִי וְנֹאכְלֵנוּ וַתִּחַבֵּא  
 אֶת־בְּנִיהָ׃

Ye shall eat of the fruit of your ways. Let us not perish for his soul. And he called the people to eat and they ate. And the children of Israel said, Who will let-us-eat (*hiph.*) flesh? Ye shall not eat any carcase, to the stranger ye shall give it and he shall eat it. And the woman said, The serpent beguiled me and I ate. Give me flesh that I may eat.<sup>1</sup> It shall not be eaten, it shall be burned in the fire. The way of the wicked shall perish (*f.*). And the dogs ate the flesh of my calf. And the man rose-early in the morning and he told all these words in the ears of his servants. And the king made (gave) the silver in Jerusalem<sup>2</sup> like stones and the cedars he made like the sycamores which are in the plain.

<sup>1</sup> *Vav* with *Cohort.* § 23.      <sup>2</sup> ירושלים.

### § 36. 'AYIN GUTTURAL VERBS.

1. 1) By 1st rule of Gutt. the gutt. prefers the *a* sound, hence impf. and imper. Qal, and very often perf. Pi'ēl, end in *a*; and even other parts may have *a* for *ē*; as שָׁחַט.

2) By 2nd rule the gutt. must have a *ḥateph* as indistinct vowel, hence with the terminations *a i u* the middle gutt. is pointed with *ḥ. pathah*, as שָׁחַטָה.

3) By 4th rule the gutt. cannot be doubled, hence Pi'ēl, Pu'al, Hithp. must omit *dag.* from the middle radical. The preceding vowel becomes tone-long always before *Resh*, as בָּרַךְ for בִּרְךָ,—and generally before *'Aleph*; with the rest it usually remains (and *i u* are not depressed to *e o* before the virtually doubled gutt.), as שָׁחַט, שָׁחַט.

Rem. *a.* The form of imper. Qal in *i u* is by 3rd rule of Gutt.—The short vowel in *Pi* &c. is rare with **ס**; usage fluctuates with **ץ**, which, however, takes *ō* in *Pu.*, Ps. 118. 12. Ez. 23. 3.—With *sufl.*, impf. יִשְׁחַטְנִי &c., imper. שָׁאֲלוּנִי, § 31. 4. 1.

Rem. *b*. In verbs middle ר, as בָּרַךְ, שָׂרַת, גִּרַשׁ, the second rad. takes hāteph instead of simple sheva, as בָּרַכְנוּ. The *Pu.* of בָּרַךְ does not occur in parts illustrating the peculiarity.

2. Nouns from Ayin Gutt. verbs.

	First declension.	Second declension.		Third declension.
<i>sing. abs.</i>	נָהָר	נָעַר פָּחַד	פָּעַל	רָחַב כֹּהֵן
<i>cons.</i>	נָהָר	” ”	” ”	” ”
<i>voc. suff.</i>	נְהָרִי	נְעָרִי פָחָדִי	פָּעֲלִי	רָחֲבִי כֹהֲנִי
<i>cons. suff.</i>	”	נְעָרָה	” פָּעֲלָה	” ”
<i>plur. abs.</i>	נְהָרִים	נְעָרִים	” פָּעֲלִים	” ”
<i>cons.</i>	נְהָרֵי	נְעָרֵי	” פָּעֲלֵי	” ”
	(river)	(lad) (fear)	(work)	(breadth) (priest)

In *second declens.* the form נָעַר (i. e. נְעָר) corresponds to the regular מָלַךְ (§ 8. 1); hence there are no segholates of 2nd class with middle guttural. The s<sup>c</sup>ghols appear in two words, לֶחֶם *bread*, and רֶחֶם *womb*. The form נְעָרִי is usual with the weaker gutturals (§ 8. 2), with the harder gutt. simple sh<sup>c</sup>va remains, as פָּחָדִי *my fear* &c.

to be clean טוהר	to taste טעם	to bless בָּרַךְ <i>Pi.</i>	to wash רחץ
to slay שָׁהַט	to serve שָׂרַת <i>Pi.</i>	to lean שָׁעַן <i>Ni.</i>	to drive גָּרַשׁ <i>Pi.</i>
to cry { זעק	to fight לחם <i>Ni.</i>	to choose בָּחַר	to refresh סָעַד
{ זעק	baal בָּעַל	gate שַׁעַר	

EXERCISE. TRANSLATE.

טַהַרְנִי, טַעֲמוּ, בָּרַכּוּ, וְשָׂרַת, וְזַעְקוּ, וַיִּזְחַמוּ, וַיִּשְׁהוּ, אֶרְחֹץ, רַחֲצֵת, אֶרְחָצֶה, נִבְחָרָה, מִצִּיֶּק, בְּעָלִי, שְׁעָרָה:  
 קַחְזָא מְזַט מַיִם וְרַחֲצוּ רַגְלֵיכֶם וְהַשְׁעֲנוּ תַּחַת הַיָּדָיִם: וְאֶקְחָה פַתְלָחִים וְסַעֲדוּ לְבַבְכֶם אַחַר תַּעֲבְרוּ: 2 וַיִּגְרַשׁ יְהוָה אֶת־הָאָדָם וַיִּשְׁלַחֵהוּ מִבְּנֵי־עֵדֶן לְעֵבֶד אֶת־הָאֲדָמָה אֲשֶׁר לָקַח בְּיָשָׁם: 3 בַּיּוֹם הַהוּא הֵאמְרִי לִי אִישִׁי וְלֹא תִקְרָאֵלֵי עוֹד בְּעָלִי: 4 וַיְבָרְכֵהוּ הַפְּתָנִים אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר יִבְרַכְךָ יְהוָה וְיִשְׁמְרֶךָ וְשָׂא יְהוָה פְּנֵיו אֵלֶיךָ: 5 וַיִּזְעַקוּ בְּנֵי יִשְׂרָאֵל אֶל־יְהוָה לֵאמֹר עֲזֹבֵנו אֶת־אֱלֹהֵינוּ וְעֵבֶד אֶת־הַבְּעָלִים:

Beyond the rivers of Kûsh. Our feet shall stand in thy (*f.*) gates O Jerusalem. And the priests cried unto Jehovah saying, We have served the Baal (*pl.*). Thou shalt love Jehovah thy God and him thou shalt serve. Cut off is (*hoph.*) the offering and the drink-offering; the priests, the ministers (*part.*) of Jehovah mourn.<sup>1</sup> And your fathers cried unto me and said, We shall perish from the violence of our enemies. Bless Jehovah my soul and forget not all his mercies. And she said unto her husband, Drive out this maid-servant and her son. And they forgot Jehovah and he sold them into the hand of their enemies and they fought against<sup>2</sup> them. And they took wives from all whom they chose. And I will bless (*cohort.*) those-that-bless-thee (*part.*).

<sup>1</sup> וְזָבַל, *perf.*      <sup>2</sup> בָּ.

### § 37. LAMED GUTTURAL VERBS.

1. The peculiarities of *Lam. Gutt.* arise chiefly from the first law of gutturals,—that all final gutturals must have an *a* sound before them.

1) Long vowels take *path. furtive* between them and the gutt., and the short vowel must be *a* (*path.*), as שָׁלוּחַ.

2) The long vowels  $\bar{e}$  and  $\bar{o}$  in certain cases may become *pathah*,  $\bar{o}$  does so only in the *impf.* and *imper.* *Qal*, but regularly in these parts, as יִשְׁלַח, יִשְׁלַח.

As to  $\bar{e}$  the practice is:—

In parts naturally long,—*infin. abs.*, *participle*,—the  $\bar{e}$  remains with *path. furt.*, as שָׁלַח.

In parts naturally short,—*imper.*, *jussive*, *infin. cons.*,—it becomes *a*, and generally also in other parts in continuous discourse, as שָׁלַח, שָׁלַח.

In pause  $\bar{e}$  is resumed.

3) Under the Tone the gutt. retains *sh'va* silent, as שָׁלַחְתָּ; except before another vowelless consonant in 2 *fem. sing.* where a *furt. path.* slips in between the consonants without removing *dag.* from the 2nd, שָׁלַחְתְּ *shalâhat*.

Rem. Final ל usually has  $\bar{o}$  in *impf.*, except in stative verbs. *Infin. cons.* is usually in  $\bar{o}$ , occasionally in *a*, Num. 20. 3, Is. 58. 9. *Part.* have *a* sometimes in *cons.*, Lev. 11. 7, Is. 42. 5.—With *suff.*, *impf.* יִשְׁלַחְנִי &c., *imper.* יִשְׁלַחְנִי, § 31. 4. 1.



2. Nouns from verbs Lam. Guttural.

	First declension.		Second declension.			Third declension.
<i>sing. abs.</i>	רָשַׁע	שָׂמַח	זָרַע	שָׁמַע	רָמַח	מִזְבֵּחַ
<i>cons.</i>	רָשַׁע	שָׂמַח	"	"	"	מִזְבֵּחַ
<i>cons. suff.</i>	רָשַׁעַךְ	שָׂמַחֲךָ	זָרַעֲךָ	שָׁמַעֲךָ	רָמַחֲךָ	מִזְבֵּיחֲךָ
<i>plur. abs.</i>	רָשָׁעִים	שָׂמַחִים	זָרָעִים	"	"	מִזְבְּחוֹת
<i>cons.</i>	רָשָׁעֵי	שָׂמַחֵי	זָרָעֵי	"	"	"
	(wicked)	(rejoicing)	(seed)	(report)	(lance)	(altar)

In *second declension* the final short vowel is *a* (§ 8. 1), and in all the declensions the quasi-vocal *sh'va* before the consonantal suffixes *ka* &c. becomes a *ḥateph*.

to send	שָׁלַח	to hear	שָׁמַע	to be satisfied	שָׁבַע	to forget	שָׁכַח
to sow	זָרַע	to plant	נָטַע	to take	לָקַח	to halt	צָלַע
to rise (shine)	זָרַח	to make grow	רָשָׂא	<i>Hiph.</i>		to sprout	צָמַח

EXERCISE. TRANSLATE.

אֲשָׁמַע, אֲשָׁמְעָה, בְּהִשְׁמָעִי, תִּשְׁמָעִי, שְׁלַחְךָ, שְׁלַח, שְׁלַחְךָ, אֲשָׁלַחְךָ, וְיִשְׁפַּחְהוּ, שְׁכַחְתָּ, נִשְׁכַּחְתָּ:  
הִנֵּה אֲנֹכִי שְׁלַח בְּיָדֶיךָ לְפָנֶיךָ לְשִׁמְרֶךָ בְּהַרְרֶךָ הַשְּׁמִיר מִפְּנֵי וְיִשְׁמָעִי בְּקוֹלוֹ; 2 אֲבִיזִי צִיּוֹן אֲשָׁבִיעַ יְלָחֶם וְכִהְנִיחָה אֶלְבִּישׁ יָשָׁע;  
3 וַיִּשַׁע יְהוָה בְּן בְּעֵקֶן וַיַּצְמַח מִן־הָאֲדָמָה פְּלִיֵּץ נִחְמַד לְמִרְאֵה וְטוֹב לְמִאֲכָל; 4 וַיִּקַּח יַעֲקֹב אֶת־נַפְשׁוֹ וְאֶת־יְלָדָיו וַיַּעֲבֵר אֶת־מַעְבַּר יַבֹּק; וַיִּקְרָא וַיַּעֲבֵרֶם אֶת־הַנָּחַל וַיַּעֲבֵר אֶת־אֲשֶׁר לוֹ; וַיֵּאבֶק אִישׁ עִם יַעֲקֹב וַיֹּאמֶר הֲאִישׁ שְׁלַחְנִי כִּי עָלָה הַשְּׁחַר וַיֹּאמֶר לוֹ אֲשָׁלַחְךָ כִּי אִם בְּרַכְתָּנִי; וַיֹּאמֶר לוֹ הַמְּלֶאכֶה לֹא יֹאמֶר עוֹד יַעֲקֹב שְׁמֶךָ כִּי אִם יִשְׁרָאֵל וַיְבָרֶךְ אֹתוֹ שָׁם; וַיִּזְרַח לוֹ הַשְּׁמֶשׁ פְּאֲשֶׁר עָבַר אֶת־פְּנוֹאֵל וְהוּא צָלַע עַל־יְרֵכּוֹ;

<sup>1</sup> On double *accus.* see Rule § 38.      <sup>2</sup> Jabbok.      <sup>3</sup> Penuel.

This song shall not be forgotten. In the day of thy being anointed (*niph.*). And now lest he put forth (send) his hand and take of the tree of life and eat and live<sup>1</sup> for ever. I have heard thy report

<sup>1</sup> תִּי § 42.

O Jehovah. Jehovah will give you in the evening flesh to eat, and bread in the morning to be satisfied (*inf.* Qal). He caused thee to hear his words out of the fire. Let those-loving (*part. cons.*) thy salvation say: Let God be great! Behold I *am* sending my messenger before thee, hearken to his voice. And he sacrificed and was satisfied-with the flesh (*acc.*) of his sacrifices. And he fought against the city all that day and he took the city and the people that *was* in it he slew, and he beat-down<sup>1</sup> the city and sowed it with salt (*acc.*). And my master made-me-swear (*hiph.*) saying, Thou shalt not take a wife to my son from the daughters of the Canaanite<sup>2</sup> in whose land I *am* dwelling.

נָתַן<sup>1</sup>.      כָּנַעַנִי<sup>2</sup>.

### § 38. LAMED 'ALEPH VERBS.

The irregularities of the remaining classes of verbs (except verbs *Double 'Ayin*) arise from the presence of some of the quiescents ל א in the stem. Verbs ל"א, in which ל quiesces in the imperfect only, have been already treated, § 35.

1. *Verbs Lamed 'Aleph.* When ל is third stem-letter, it causes the following peculiarities:

1) At the end of a syllable ל is silent after the preceding vowel, which is lengthened (except *é*), § 9. 1. Thus *a* in *impf. Qal*, § 37, *Niph.* &c. becomes *ā*, as מַצָּא, מַצָּא.

2) In *perf. Qal* of *active* verbs (those in *ā*), the vowel *ā* remains throughout, as מַצָּאתָ.

3) In *perf. Qal* of *stative* verbs (those in *ē*), in all the other perfects, and in all imperfects and imperatives the *a* sound has undergone the common deflection into *e*, the vowel being *ē* in the *perff.*, and *é* in the *imperff.* and *imperr.*, as מַלְאָתָּ, נִמְצָאתָ, תִּמְצָאנָה.

Rem. *a.* The letter ל, being silent, sometimes falls out in writing, as מַצָּתִי, Num. 11. 11, Jud. 4. 19, Lev. 11. 43, Gen. 20. 6. In 3 *f. s.* old form in *t* is found, e. g. Gen. 33. 11, Ex. 5. 16, Is. 7. 14.

Rem. *b.* This class of verbs has a considerable tendency to adopt the vocalization, and even the consonantal spelling of verbs ל"ל (§ 44): 1) vocalization, e. g. 1 Sam. 22. 2, 2 K. 2. 21, Deut. 28. 59,

Jer. 51. 34. 2) spelling, Gen. 23. 6, 1 Sam. 6. 10; 10. 6; 25. 33, 2 Sam. 3. 8. 3) inf. cons. in *t*, Lev. 12. 4, Ex. 31. 15.

Rem. *c*. Only a single example occurs of a perf. pass. inflected in a manner to indicate its vowel, הִבְרַאתָה Ezek. 40. 4. The evidence being so limited, it is perhaps better to retain *e* (*vere*) in the Paradigm.

Rem. *d*. Vav convers. with the perf. does not *usually* throw the tone forward in this class of verbs, as וּמְצַאתָ Gen. 17. 19; 18. 26.

Rem. *e*. With *suff.*, impf. מְצַאֲנִי &c., imper. קְרַאֲנִי § 31. 4. 1.

2. Nouns from verbs ל"א.

	First declension.		Second declension.		Third declension.
<i>abs.</i>	צָבָא	מְקָרָא	כְּלָא	חַטָּא	יְצָא
<i>cons.</i>	צָבָא	מְקָרָא	”	”	יְצָאתָ <i>fem.</i>
<i>suff.</i>		מְקָרָאֲכֶם			
<i>pl.</i>	צְבָאוֹת	מְקָרְאִים	כְּלָאִים	חַטָּאִים	יְצָאִים
<i>cons.</i>	צְבָאוֹת	מְקָרְאֵי	(כְּלָאֵי)	חַטָּאֵי	יְצָאוֹת <i>fem.</i>
	(host)	(assembly)	(prison)	(sin)	

The quiescent retains the long vowel before it even in the *cons. sing.*, though the heavy suffix admits the short vowel.

The long vowel often remains before the quiescent even in the *cons. plur.*

In the *fem.* the א is apt to surrender its vowel to the preceding cons., as יְצָאתָ for יְצָאתָ § 21.

to find	מצא	to sin	חטא	to create	ברא	to lift up	נשא
to call	קרא	to be full	מלא	to hate	שנא	to prophecy	נבא { Ni. Hith.
read							
to befall	קרא	a wonder	פלא	outgoing	מוצא	pl. im and ôth.	
meet							
to journey, de-camp		נסע	journeying	מסע	to heal	רפא	

The house was full of smoke מלא הבית עשן  
 The house was filled with smoke " " נמלא  
 He filled the house with smoke מלא הבית עשן

Rule. Stative verbs (i. e. those describing a condition of the subject) subordinate to themselves in the *accus.* the noun that sup-

plements the description. When they become active (in Pi. or Hiph. §§ 26, 27) they take *two* accusatives.

Such verbs are those expressing the idea of *fulness* (*to be full, satisfied, to swarm, flow with, be covered or clothed with* &c.) and *want* (*to want, be bereaved, &c.*).

## EXERCISE. TRANSLATE.

נִבְרָא, תִּתְחַטֵּא, וַחֲטֵאתָם, תִּתְחַטֵּא, מִלְּאֲתָהּ, קָרָאתָ, וַיִּמְצָאֶהוּ,  
 וַיִּמְצָאֶנּוּ, יִרְאוּנוּ, אִמְלֵאָה, יִשְׂאֵרִי:  
 וַיֹּאמֶר יַעֲקֹב אֶל־בָּנָיו הַאֲסֵפוּ וְאֶפְיֹדָה לָכֶם אֶת־אֲשֶׁר יִקְרָא אֲתֶכֶם  
 בְּאַחֲרֵית הַיָּמִים: 2 וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל שְׂנֵאתוּ כִּי לֹא יִתְנַבֵּא  
 עָלַי טוֹב כִּי אִם רָע: 3 אָמַר הַכֹּהֵן הַגָּדוֹל סִפְרוּ הַתּוֹרָה מִצֵּאתִי  
 וַיִּתֵּן הַסֵּפֶר אֶל־הַסֵּפֶר וַיִּקְרָאֶהוּ: 4 וּבְנֵי יִשְׂרָאֵל שָׂרְצוּ וַיַּעֲצֵמוּ  
 וַתִּמְלֵא הָאָרֶץ אֲתָם: 5 כַּח אָמַר יְהוָה אֲנִי מִרְעִישׁ אֶת־כָּל־  
 הַהַרִים וּמִלְּאֲתִי אֶת־הַבְּיֹת הַזֶּה כָּבוֹד: 6 נִמְצָאתִי לְאֲשֶׁר לֹא  
 בִקְשָׁנִי אֲמַרְתִּי הֲלֵנִי הֲלֵנִי אֶל־גּוֹי<sup>1</sup> לֹא קָרָא בְּשִׁמִּי:

<sup>1</sup> The rel. pron. is very often omitted, particularly if the antecedent be indefinite.

Jehovah will hear when thou criest to him. I am full (*perf.*) of the spirit of Jehovah and of judgment to tell to Jacob his transgression and to Israel his sin. And the earth was filled with violence. Hast thou found-me, mine enemy? and he said, I have found-thee. Thou hast filled this house with thy glory. Thou hatest (*perf.*) all workers of iniquity. And the spirit of Jehovah lifted-me-up and cast me to-the-earth. Lift-me-up and cast me into the sea that it may be quiet from-upon you. Thou shalt not hate thine enemy in thy heart. These are the journeyings of the children of Israel who came out of the land of Egypt according-to<sup>1</sup> their hosts, and Moses wrote their outgoings according-to<sup>1</sup> their journeyings. Unless ye had ploughed with my heifer ye would not have found my riddle.

## § 39. PE YOD AND PE VAV VERBS.

The letters *w* and *y* have become a good deal confused in Hebrew, and in consequence of this confusion, roots having *w* as their first, second, or third stem-letter, have not remained distinct from those having *y* in the same places.

Though the two classes פ"י and פ"י are a good deal mixed up with one another, it is conducive to clearness to treat them separately.

1. *Pe Vav verbs.* 1) When the first radical is initial it always appears as *y*, viz. in Qal (except impf. and related parts), Pi'el, Pu'al, and usually Hithpa'el.

All these parts may be said to use forms from פ"י; and the perf. Qal having *y*, verbs of both classes have the general name of פ"י verbs.

2) When the first radical is not initial, and particularly when it is at the end of a syllable, it appears as *w*, viz. in Niph'al, Hoph'al, and usually Hiph'il.

The *w* unites in these parts with the vowel of the preformative, *a* or *u*, and there arises in Niph. and Hiph. the sound *aw=ô*; and in Hoph. *uw=û*, as הוֹשִׁיב=הוֹשִׁיב (*haw-shîb=hô-shîb*), נוֹשֵׁב=נוֹשֵׁב (*naw-shab=nô-shab*), הוֹשִׁיב=הוֹשִׁיב (*huw-shab=hû-shab*).

These parts employ forms of פ"י verbs.

3) The confusion is greatest in the impf. Qal and related parts (infin. and imper.). These parts are formed after two methods:—

a) In some verbs the initial letter falls out of the impf. and related parts entirely. In this case the vowel of the preformative letter of impf. is *e*, and the final vowel is also *e* (or *a* beside gutturals); and the infin. cons. strengthens itself by assuming the fem. *t*, as יֵשֶׁב. יֵשֶׁב (*yêshêb, shêbeth*).

b) In other verbs the impf. and related parts are formed quite regularly, with *y* as first radical, which is retained in all the parts, and merely quiesces after the preformative *i* of impf. The final vowel is *a*. Thus יֵרֵשׁ &c. The *niph.*, *hiph.* &c. are formed as in class a).

The paradigm shews that the impf. may be formed after this method, while the imper. and infin. may follow 3a).

2. *Pe Fod verbs.* A certain number of verbs have these peculiarities:—

1) In Hiph'il *y* shews itself: the *y* then unites (just as *w* does) with the vowel *a* of the preformative, *ay*=*ê*, as הַיִּנִּיק=הֵינִיק to give suck.

The Niph. and Hoph. are wanting.

2) The impf. Qal is formed after 1. 3 b) (and examples of imper. and infin. cons. do not occur), as יִנֵּק *he will suck*.

These seem examples of real פ"י verbs.

3. *Verbs assimilating the first radical.* The initial *w y* are subject to still another mode of treatment; instead of coalescing with a preceding vowel (as *iy*=*î*, *uw*=*û*, *ay*=*ê*, *aw*=*ô*), they may be assimilated, like *n*, to the following consonant, which is then doubled, as יִצֵּק to pour, impf. יִצֵּק.

4. *Nouns from verbs Pe Fod.* The infin. cons. is inflected with *i*, §§ 29, 31, שֹׁבְתִי *my sitting*. The infin. is occasionally of the form שֹׁבָה, and this form has been adopted by the nouns, as (הַדָּעָה to know) עֵדוּת *assembly*, עֵצָה *counsel*, שֵׁנָה *sleep*. These words, however, inflect after the manner of the first declension, § 18.

The nouns with *m* preformative, § 30, are of the form מוֹלֵד *fem.* מוֹלֵדָת (§ 29. 2) from פ"ו; מַיִטָּב from פ"י (i. e. *maw* = *mô*, *may* = *mê*, as in Hiph.), and מִצָּע when the initial letter is assimilated.

Rem. a. In Hithp. the syllable *hith* is so distinct from the root that it is scarcely *felt* to form part of the word. A few forms appear with *w* as הַתְּוֹדַע from יָדַע to know.

The Hoph. occasionally has *ô* for *û*, as הוֹדַע, Lev. 4. 23.

Rem. b. Verbs forming the impf. and related parts by rejection of the first radical do not constitute a numerous class, but are words of very common occurrence. Those most frequently met with are:— יָדַע to know, יָלַד to bear, יָצָא to go out, יָרַד to go down, יָשָׁב to sit; and הִלְךָ to go, which derives the parts in question from הִלֵּךְ, itself not found. Impf. of יָדַע is יִדַע, imp. יָדַע, inf. יִדְעָת.<sup>1</sup>

<sup>1</sup> The presence of the unchangeable *ê* is not very easily accounted for. It may have arisen from *ay*, although the *y* hardly ever appears in writing (Mic. 1. 8); the *î* may either be primary, i. e. *iy*=*î*, or it may have arisen from *ê* by thinning.

Rem. c. The form 3 b) is the one proper to *stative* verbs; and most verbs of the class are stative, though there are a few actives. Examples are: יָבֵשׁ *to be dry*, יָעֵף *to be weary*, יָרָא *to fear*, יָשָׁן *to sleep*, יָעֵץ *to counsel*, יָקַד *to burn* (also 3 a), יָרָשׁ (also *ya-rēsh*) *to possess, inherit*, יָרָה *to throw*. Inf. of יָרָא is יִרְאֶה.

Examples of infin. and imper. retaining the initial *y* are rather rare, and are chiefly from verbs doubly weak, as the verbs *to fear*, *to throw*. These parts rather follow the forms of 3 a), as יָרֵשׁ *to possess*.

The rare infin. cons. יִכָּלֵת *to be able*, יִבְשָׁת *to dry*, Gen. 8. 7, is met with in these verbs.

Rem. d. Proper פ"ו verbs are: יָגַק *to suck*, יָלַל (Hiph.) *to howl*, יָטַב (impf. and Hiph.) *to be good*, יָמַן (Hiph.) *to go to the right*, יָקַץ (impf.) *to awake*, and others.

Rem. e. Verbs assimilating the first radical are: יָצַג (Hiph.) *to place*, יָצַע (Hiph.) *to spread*, יָצַת *to burn*, &c. They mostly have a sibilant as second radical.

The general remark may be made that the various classes of פ"ו verbs have become considerably confused, and in the impff. and related parts, and the Hiph. &c., shew a great tendency to borrow forms from one another. The individual facts must be learned by reading or from the Concordance.

*to be able* יָכַל perf. Qal; impf. יִכָּל (Hoph.?)

*to add* יָסַף perf. Qal; impf. יִוָּסַף Hiph.

*and she bore again*

{	וַתֹּסַף לָרֶתֶת	
	לָלֶדֶת	"
	וַתֵּלֶד	"

  
 (lit. "added to bear", or "added and bore")

EXERCISE: PARSE AND TRANSLATE.

רָדָה, לָרֶדֶת, דָּע, דָּעַת, נָלַכְהָ, אֵינְכָה, תִּירָא, דַּחֲרָא, אֲנָרְשׁ, וַיֹּרְשׁ,  
 וַאֲשִׁיפָהּ, תִּנְקַד, בְּהוֹרִידִי, תִּבְדְּדֶנָּה, וַיִּרְדְּהוּ, הִצַּע, מִצִּיג, וַיַּדְעֵם.  
 וַיִּרְשׁוּם:

וַיִּבְרָךְ אֲבָרָם מִצְּבִינְיָה וַיֹּאמֶר אֶל-אִשְׁתּוֹ אֲמַרְיִנָּה אַחֲתִי אַתְּ  
 לְמַעַן יִשְׁבְּלִי בְּעִבְרָה: וַיִּקַּח אֹתָהּ הַמֶּלֶךְ וּלְאֲבָרָם הָיִיב  
 בְּעִבְרָה: וַיִּנְפֵץ יְהוָה אֹתוֹ לְנִגְעִים גְּדֹלִים וַיַּדַּע פִּי אִשְׁתּוֹ הִיא:  
 2 אָמַר יְהוָה אֶל-אֲבָרָם אֲנִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ מֵאֲוּר<sup>2</sup> פְּשָׁדִים  
 לָמַת לָךְ אֶתְדַּחֲרָךְ הַזֹּאת לְרִשְׁתָּהּ: וַיֹּאמֶר אֲדֹנָי יְהוָה בְּמָה

<sup>1</sup> The verb very readily subordinates to itself in the *acc.* its own noun.  
<sup>2</sup> Ur of the Chaldees.

אָדע פֿי אַרְשָׁנָה: 3 וַיֹּאמְרוּ בְּנֵי יַעֲקֹב אֵלָיו יִשְׂאוֹל שְׂאֵל הָאִישׁ  
 לָנוּ וּלְמוֹלְדָתָנוּ לֵאמֹר<sup>2</sup> הֲעוֹד אֲבִיכֶם הִי הָיִשׁ לָכֶם אֶה וְנַגְדְּלוֹ  
 עַל־<sup>3</sup>פִּי הַדְּבָרִים הָאֵלֶּה הַיְדוּעַ יָדַע פִּי יֹאמֶר הוֹרְדוּ אֶת־אֲדֹתֵיכֶם:

<sup>1</sup> Infin. abs.=the man *asked* (why the man asked). The "straitly" of E. V. is false, see § 27. <sup>2</sup> הַ particle of interrogation. § 49. <sup>3</sup> פֶּה.

And the ark went upon the face of the waters. And we went *through* all that great and terrible wilderness. And they said unto her, Wilt thou go with this man? and she said I will go. And we said, We cannot (*impf.*) go down. And thou shalt remember all the way which Jehovah thy God made-thee-go in the wilderness, to know *that* which is in thy heart. And the man opened the doors of the house and went out to go on (*dat.*) his way. And the women said unto her when she bore her son, Fear not for thou hast borne a son. Behold I have heard that there is corn in Egypt, go down thither and buy us a little food. And the Lord said unto him, Go not down to Egypt, dwell in the land which I shall say unto thee. Let them give to me a place in one of the cities of the country (field) that I may dwell (*cohort.*) there, why should thy servant dwell in the royal city (city of the kingdom)? And he was afraid and said, How terrible is this place! And he said, My son shall not go down with you<sup>1</sup>, for his brother is dead and he alone is left, and should mischief befall<sup>2</sup> him in the way in which ye shall go then shall ye bring down my grey-hairs in sorrow to Sheol.

<sup>1</sup> עַם see § 49. <sup>2</sup> *Vav* with *perf.*

## § 40. 'AYIN VAV AND YOD VERBS.

The principles stated in § 9 should be well understood here.

By § 9. 3, such forms as *perf.* and *part.* *qawam*, *marweth*, *ṭawob*, § 22, become *qâm*, *mêth*, *ṭôb*; so *part.* *qawum*=*qûm*, and *infin.* *qarom*=*qôm*.

Again, by § 9. 2, forms like *infin.* *q<sup>e</sup>wum*=*qûm*; *impf.* *yaq<sup>w</sup>um*=*yâ-qûm*; *Hiph.* *hiq<sup>w</sup>ûw*=*hê-qûm*, *Hoph.* *huq<sup>w</sup>am*=*hû-qam*.

These general laws explain the following facts:—

1. As in *Pe Vav* and *Yod* verbs the *w* and *y* forms have become greatly mixed, those with *w* having very much the



preponderance. Except in impf. Qal and related parts the forms with *w* and *y* completely coincide.

2. The weak middle letter always either falls out or unites in sound with the vowel of the form, hence the stems form monosyllables with the same vowels in most places as are in the regular verb, as perf. קָם, מָת, Hiph. הִקֵּם.

The Niph., however, has *ô*, from *wa*, נִקְוָם=נִקְוָם; and in the impf.

Qal and related parts, the fundamental sounds of these verbs, *û* and *î*, always maintain themselves, as יִקְוֵם, יִבִּין.

3. As the stem forms a monosyllable, the preformative letters stand in the open pretone and have tone-long vowels (chiefly *ā*, as impf. Qal יִקְוֵם, perf. Niph. נִקְוָם; *ē* from *i* in Hiph. הִקֵּם), which, of course, are lost when the tone shifts. Hoph. has *û*.

4. With inflectional affirmatives (except *tem, ten*), the compression of the stem retains the tone on the *penult*, as נִקְוָה *she stood*.

5. The vowels *î û* being so characteristic of these verbs, a great effort is made to give them expression; but as they cannot stand in a shut syllable with two consonants following them, § 5. Rem. *b*, a vowel is inserted between the stem and the consonantal affirmatives, and *î û* remain in the open syllable. The inserted vowel is *ô* in perf. and *é* in impf.

If no vowel be inserted, *î, û* become *ē (a), ô* in the shut syllable.

6. The ordinary form of the intensive is generally avoided. The intensive is usually formed by doubling the final letter, as קִוְוָם *pass.* קִוְוָם (*aw=ô*). § 26 Rem. *c*.<sup>1</sup>

Rem. *a*. In these verbs the *infin. cons.* is assumed as root, because it is the simplest form in which the characteristic *î* or *û* is found.

Rem. *b*. In Hiph. וָיָ and וָיָ coincide; in the other parts, e.g. Niph., Pó'el (and Hoph.?), the forms employed are exclusively those of וָיָ. Only in impf. Qal and related parts is there any divergence.<sup>2</sup>

<sup>1</sup> The supposition made above, that these verbs are trilateral roots, with a weak middle letter, which sometimes falls out, and sometimes melts into the vowels beside it, offers to appearance the simplest explanation of their forms. It is not necessary, however to suppose any historical period of the language, during which the words existed, even under inflection, in the unabridged trilateral form.

<sup>2</sup> Several things, such as the analogy of other Shemitic dialects, the

Rem. c. Pretonic  $\bar{a}$  is the ordinary preformative vowel in impf. and Niph. The intrans.  $\hat{i}$  (=  $\bar{e}$  in pretone), appears only in  $\text{יָבוֹשׁ}$  (i. e.  $\text{יָבוֹשׁ}$ );  $\text{יָאָר}$  2 Sam. 2. 32 is probably *niph.*, so Gen. 34. 15.

In Hiph. and Hoph. *hiqqim*, *huqqam* occasionally appear for *hē-qim* &c., as  $\text{הִנֵּיתָ}$  from  $\text{נִיתָ}$ , to *set, place*,  $\text{הִסִּיתָ}$  Is. 36. 18, Jer. 38. 22.

Rem. d. The vowel  $\hat{o}$  is inserted in perf. Niph.; and generally in perf. Hiph. *Hiph.* sometimes follows reg. verb,  $\text{הִנֵּפֶתָ}$  Ex. 20. 25, Deut. 14. 28; particularly *hiph.* of  $\text{מוֹתָ}$ , Numb. 14. 15, Is. 14. 30, Hos. 2. 5, Ex. 1. 16. The form  $\text{הִקְמַתָּ}$  with  $\bar{e}$  for  $\hat{i}$  also occurs, Ex. 19. 23, Num. 31. 28, Ex. 26. 30. The vowel  $\hat{e}$  is generally inserted in impf. Qal, and occasionally in impf. Hiph.

In Niph. the stem  $\hat{o}$  becomes  $\hat{u}$  immediately before the tone, but  $\hat{o}$  sometimes remains, Ez. 11. 17; 20. 43 &c.

The origin of the inserted  $\hat{o}$  and  $\hat{e}$  is obscure. Probably these vowels arose out of the  $a$  and  $e$  sounds in which the perf. and impf. originally terminated. § 31.

Rem. e. The *juss.* in Kal is  $\text{יָקַם}$ , in *hiph.*  $\text{יִקָּם}$ ; with vav  $\text{וַיִּקָּם}$  and  $\text{וַיִּקָּם}$ . Final gutt. take  $a$ ,  $\text{וַיִּנָּע}$  Is. 7. 2,  $\text{וַיִּסָּר}$  Gen. 8. 13.—Inf. cons. is sometimes  $\text{קוּם}$ , Is. 7. 2.

appearance of such words as  $\text{אָיִב}$  *to be hostile to*,  $\text{עָיִף}$  *to be weary*, in which  $y$  is moveable, and the existence of numerous primary nouns with  $y$  as middle letter (§ 41), make the existence of the class of  $\text{ע}$  stems certain. The class, however, shews a great tendency to pass over into  $\text{ע}$ , and very few verbs can now be held with certainty to belong to it. In addition to the two verbs just mentioned and some denominatives from nouns  $\text{ע}$ , the following words may be considered examples:  $\text{זִיר}$  *to seethe*,  $\text{צִיץ}$  *to glance*,  $\text{שִׁיב}$  *to grow gray*,  $\text{שִׂיר}$  *to plaster*—besides others.

There is another class of verbs which, though sometimes reckoned  $\text{ע}$  words, are more probably verbs  $\text{ע}$  with certain abnormal forms. The general peculiarity of the class is that they have a set of forms in Qal and a set in Hiph., and the two sets are used without difference of signification. Perhaps the simplest explanation is given by assuming *Hiph.* to be the primary form. The initial  $\text{ה}$  may easily fall off, and the stem then falls back into the Qal, and, not unnaturally, develops new Qal forms. Thus  $\text{הִבִּין}$  becomes  $\text{בִּין}$ , and a new perf. and part.  $\text{בָּן}$  are then developed in addition, and even new impff. of the form  $\text{יִבִּין}$ . In this way the peculiar perf. inflection  $\text{בִּינֹתָ}$ , which two or three verbs exhibit, may be readily explained—it is a *Hiph.* without the preformative letter. See Ewald, *Lehrb.* § 127. A different explanation is suggested by Böttcher, *Ausführl. Lehrb.* § 1141 foll.

The principal verbs belonging to this class are the following, which should be seen in the Concordance:  $\text{בִּין}$  *understand*,  $\text{דִּין}$  *judge*,  $\text{לִין}$  *lodge* (the night),  $\text{מִישׁ}$  *depart*,  $\text{רִיב}$  *contend*,  $\text{שִׂיר}$  *sing*,  $\text{שִׁים}$  *lay*,  $\text{שִׂית}$  *set* (also  $\text{גִּיל}$ ,  $\text{חִיל}$ ,  $\text{שִׂישׁ}$  *be glad*,  $\text{שִׂח}$  *think*).

Rem. *f*. Very rarely the regular intensive is formed; in one or two cases the middle letter becomes *y*, קַיִם. Sometimes the whole stem is doubled. § 26 Rem. *c*.

Rem. *g*. In the perf. *vav conv.* projects the tone even in 3 f. s., and 3 c. pl., as וַקָּמָה and she will stand. The rule stated above in 4 as to the place of Tone does not apply to the Participles, קָמָה, קָמָה. The emphatic imper. is קַיְמָה, but in close connection with a following word beginning with a *gutt.* קַיְמָה, e.g. before יְהוֹה (pron. 'adhonai) Ps. 3. 8, cf. Jud. 4. 18, Ps. 57. 9. See Ex. 5. 22, Is. 11. 2, Gen. 26. 10.

WORDS FOR PRACTICE.

to arise	קוּם	to return	שׁוּב	to flee	נוּס
establish	<i>Hiph.</i> }	restore	<i>Hiph.</i> }	to hunt	צוּד
to rest	נוּחַ	to be high	רוּם	to melt	מוּג
to place	<i>Hiph.</i> }	to be ashamed	בוּשׁ	to shine	אֹזַר
to die	מוּת	to come	בּוֹא	to contend	רִיב
to run	רוּץ	to establish	פּוֹן	<i>Hiph. Pol.</i>	
set	שׂים	to depart	סוּר		

EXERCISE: PARSE AND TRANSLATE.

נָס, סָרָה, שָׁבָה, וּבָאָה, וְסָרָה, אָרוּם, תָּשׁוּבָה, תְּשׁוּבָיִנָה, יָרָם,  
 אֲמוּתָהּ, וַיָּמָת, לְצוּד, תַּחֲנוּן, הִרְיָמוֹת, וַהֲשִׁבְתָּ, יָאִיר, וַיָּרָם.  
 אֶל-תֵּשֵׁב, הַבָּאָה, נְשִׁימָה, יְכוּנְנָה, מוּבָא, תַּמְתַּח:  
 בְּזַעַת אִפְיָה תֹאכַל לֶחֶם עַד שׁוּבָה אֶל-הָאָדָמָה כִּי עָפַר אֶתֶּה  
 וְאֶל-עָפָר תֵּשׁוּב: 2 וְאָנִי הִנְנִי מִבִּיא אֶת־הַמַּבּוּל מִיָּם עַל-  
 הָאָרֶץ לְשַׁחַת כָּל-בָּשָׂר מִתַּחַת הַשָּׁמַיִם: 3 וַיֹּאמֶר הַנֶּחֱשׁ אֶל-  
 הָאִשָּׁה וְלֹא-מוֹת תָּמוּתֶיךָ: 4 וְלֹא מִצָּאָה הַיּוֹנֵה מִנוּחַ לְכַף  
 רַגְלָהּ וַתֵּשֵׁב אֶל-נֶחֱשׁ אֶל-הַתָּבַח וַיִּשְׁלַח יָדוֹ וַיִּקְרָהּ וַיָּבֵא אֶתֶּה  
 אֵלָיו אֶל-הַתָּבַח: 5 וַיְהִי כַּהֲרִיבִי קוּלִי וַאֲקָרָא וַיַּעֲזֹב<sup>3</sup> בְּגֵדוֹ  
 אֵצְלִי וַיִּנָּס וַיֵּצֵא הַחֹוּצָה: וַתֵּצֵא בְּגֵדוֹ אֵצְלָהּ עַד בּוֹא<sup>4</sup> אֶרְצוֹ:

<sup>1</sup> The order here is uncommon; nothing usually precedes the infin. abs. when used in this way, § 27; the present order arises from the expression being a quotation. The Serpent puts לֹא before what God affirms.

<sup>2</sup> "And it came to pass". See § 45. <sup>3</sup> On this word see note p. 17.

<sup>4</sup> This word takes suff. of the plur. noun, exclusively in all persons except 1st and optionally in 1st.

And they fled the way of the wilderness. Depart not from-after Jehovah, but (and) ye shall serve him with all your heart. And Noah went in, and his sons and his wife and his sons' wives unto the ark. And he took not from his hand *that* which he had brought. I will surely-return (*inf. abs.*) unto thee (*f.*). And he said, Jehovah my God let the soul of this boy return. And he arose in the morning and saddled his ass and went with the princes of Mō'āb. And he called the man (*dat.*) and said unto him, How have I sinned against thee (*dat.*) that thou hast brought upon me and upon my kingdom a great sin? And his wife said to him, If Jehovah had wished<sup>1</sup> to kill us he would not have taken<sup>1</sup> from our hand a burnt offering. And the woman went out to meet the captain of the king's host and she said, Turn in<sup>2</sup> my lord, turn in unto me, fear not; and he turned in unto her to the tent. And Jehovah said unto his servant, Take all the heads of the people and hang them up for Jehovah before<sup>3</sup> the sun that the fierceness of the anger of Jehovah may turn from Israel. And it shall be if thou shalt at-all-forget<sup>4</sup> Jehovah thy God and go after other gods and serve them, I testify<sup>1</sup> against thee this day that ye shall surely-perish.<sup>4</sup>

<sup>1</sup> Perfect.    <sup>2</sup> סור.    <sup>3</sup> נגד.    <sup>4</sup> Infin. abs.

## § 41. NOUNS FROM 'AYIN VAV AND YOD.

First declension. See § 18.

1	קָם ( <i>qawam</i> )	<i>plur.</i>	קָמִים	<i>cons.</i>	קָמִי	; <i>fem.</i>	קָמָה
2	מָת ( <i>maweth</i> )	"	מָתִים	"	מָתִי	&c.	
3	טוֹב ( <i>tawob</i> )	"	טוֹבִים	"	טוֹבִי	&c.	
4	סוֹר ( <i>ṣawur</i> )	"	&c.	"	&c.		
5	שָׁיִם ( <i>sayim</i> )	"	&c.	"	&c.		
8	מָקוֹם ( <i>maqwam</i> )	"	מָקוֹמוֹת	&c.			
	(מְגוֹר    "    )	"	מְגוֹרִים	&c.			
	מְנוּחָה	<i>fem.</i>	מְנוּחָה	(מְנוּחָה),	מְדִינָה	( <i>ayin yod</i> ).	

Second declension. See § 29.

A class.

I class.

U class.

<i>abs.</i>	אור	שׁוֹר	מָוֹת	none	סוֹם	שׁוֹק (שׁוֹק)
<i>cons.</i>	אֹר	”	מוֹת (i. e. מוֹת)	”	סוֹם	”
<i>suff.</i>	אֹרִי	”	מוֹתִי	”	סוֹמִי	”
<i>plur.</i>	אֹרִים	שׁוֹרִים	מוֹתִים	”	סוֹמִים	שׁוֹקִים
<i>cons.</i>	אֹרֵי	שׁוֹרֵי	מוֹתֵי	”	סוֹמֵי	שׁוֹקֵי
	(light)	(ox)	(death)	”	(horse)	(street)

A class.

I class.

U class.

<i>abs.</i>	אִיד	וִיֵּת	חַיִּל	גִּיל	none
<i>cons.</i>	אִיד	וִיֵּת (i. e. וִיֵּת)	חַיִּל	&c.	”
<i>suff.</i>	אִידִי	וִיֵּתִי	חַיִּלִּי	”	”
<i>plur.</i>	&c.	וִיֵּתִים	חַיִּלִּים	”	”
<i>cons.</i>		וִיֵּתֵי	חַיִּלֵּי	”	”
	(calamity)	(olive)	(force)	(joy)	

1. *First declension.* The forms 1—5 being contracted, § 9, have unchangeable vowels. The form 8, with *m* preformative, has usually *ô* in the last syllable (or *i* from *'Ayin Yod*), which, with inflectional additions, may remain or change to *û*. This change is usual in fem. Comp. perf. Niph.

2. *Second declension.* In some words the monosyllabic form has been retained, the diphthongal sounds *aw ay* becoming *ô ê*, § 9. 1 Rem. *b*, as אֹר (אֹר), אִיד (אִיד). This shorter form appears in all the constructs; and is, of course, *regular* with suffixes. § 29.

The monosyllabic form is the common one even in the *abs. plur.*; but occasionally the plural assumes the pretonic *â* as in ordinary *segholates*

In other words of 1st class the dissyllabic form of the *segholate* has been reached; and in *'Ayin Vav* forms, the influence of the *w* broadens the primary vowel to *â*, as מָוֹחַ; while in *'Ayin Yod* forms the *y* makes the furtive vowel *i*, as וִיֵּת.

Naturally, § 9, there are no 2nd class forms with *w* nor 3rd class forms with *y*.

3. *Third declension.* In this class of stems the later participial development *qôfêl*, § 30, has not yet been reached.

The participles remain of the forms cited above under first declens. A few cases occur which seem to shew the beginnings of a transition to the newer forms, e. g. קום 2 Kings 16. 7; בום Zech. 10. 5; comp. Is. 25. 7; Ps. 22. 10; Ps. 71. 6.

WORDS FOR PRACTICE.

death	מָוֶת	and so:	midst תְּוֹךְ, evil אָוֶן.
light	אֹר	„	thorn קִיץ, voice קוֹל <i>ôth</i> , pit בּוֹר <i>ôth</i> , generation דּוֹר <i>îm</i> and <i>ôth</i> , bird, עוֹף. Like שׁוֹר,—thorn חוֹת.
horse	סוּס	„	whelp גּוֹר, spirit רוּחַ <i>ôth</i> , street חוּץ <i>ôth</i> . Like שׁוֹק,—pot דּוֹד.
olive	זַיִת	„	ram אֵיל, wine יַיִן, no אֵין.
force	תֵּיִל	„	eye עֵיִן <i>ôth</i> , colt עֵיִר, buck תֵּישׁ.
calamity	אֵיִר	„	egg בֵּיִץ <i>pl.</i> , bosom חֵיק, smell רֵיחַ.
joy	גֵּיל	„	vanity רֵיק, judgment דֵּין, song שִׁיר.

Many words have some irregularity:—

house	בַּיִת	<i>pl.</i> בָּתִּים probably <i>bâtîm</i> .
eye	עֵיִן	<i>du.</i> עֵיִן, <i>pl.</i> עֵינַיִם <i>wells</i> .
night	לַיִל	more usually לַיְלָה, where <i>ah</i> is acc. termination; <i>cons.</i> לַיִל <i>pl.</i> לַיְלוֹת.
day	יוֹם	<i>pl.</i> (יָמִים=) יָמִים, § 9. This word is very irregular in treating its <i>â</i> as merely tone-long.

(The word ראש *head* probably=ראש i. e. ראש, *plur.* ראשים.)

EXERCISE. TRANSLATE.

And they heard the voice of Jehovah walking in the midst of the trees (*sing.*) of the garden and the man and his wife hid-themselves. Behold I am old I know not the day of my death. In those days there-was-not a king in Israel, every man did<sup>1</sup> the thing upright in his own eyes. Ye shall not die for God knoweth (*part.*) that, in the day of your eating of the tree, then (*vav conv. perf.*) your eyes shall be opened. And Noah awoke from his wine and knew what his younger (little) son had done to him. And the prophet said unto her, And thou, arise, go to thy house, when thy feet come to-the-city, then (*vav conv.*) the boy shall die. And he

<sup>1</sup> יַעֲשֶׂה *impf.* § 46.

offered the ram of the burnt-offering and the priests, the sons of Aaron,<sup>1</sup> leant their hands upon the head of the ram. And the men feared to return to their houses. Arise (*f.*), shine, for thy light is come and the glory of the Lord is risen upon thee; for the abundance of the sea shall be converted<sup>2</sup> unto thee and the forces (*sing.*) of the gentiles shall come unto thee.

<sup>1</sup> אָהֲרֹן.      <sup>2</sup> Niph. הִפָּךְ.

### § 42. DOUBLE 'AYIN VERBS.

Verbs *Double 'Ayin* so entirely resemble in their inflection verbs *'Ayin Fav*, that it is best to treat them immediately after this class:—

1) As in verbs *'Ayin Fav* the stems are monosyllabic, except where an unchangeably long vowel or double letter in the form requires the presence of a third stem-letter, e. g. participles and infin. abs. Qal, Pi'ēl, Pó'ēl &c., as קָבוֹב, סוֹבֵב, סָבַב.

The vowels are those of the regular verb except that in Hiph. the vowel has not risen to *i* but remains *e* (or *a*); see § 27 Rem. *a*; e. g. Niph. נָסַב, Hiph. הִסָּב.

2) Again, the stems being monosyllabic, the preformative letters stand in open pretone and have tone-long vowels, precisely as in *'Ayin Fav*, as impf. Qal יָסַב.

3) The double letter shews itself with all inflectional affirmatives; and the tone (except in participles) is on the penult,<sup>1</sup> as נָסַב *f.* נִסְבָּה.

4) Before the affirmatives beginning with a consonant a vowel is inserted, viz. in the perfects *ô*, and in the impf. and related parts, *e*, as סָבַוּת.

5) The tone-long *e* *ô*, which under the tone maintained themselves before the double letter, when they lose the tone become the sharp *i* *u*, (See Table § 6. 3.), as 2 pl. fem. imper. סָבִינָה.

6) The regular Intensive is quite common. Other forms

<sup>1</sup> There are exceptions to this law about the place of tone, particularly in parts with vocalic terminations.

of the Intensive are *Pô'ēl*, and *Pilpēl*, which are also much in use. See § 26. Rem. c.<sup>1</sup>

Rem. a. *Stative verbs*. The stative *ē* of perf. Qal is always sharpened to *a* (see § 22 Rem. b); a very few perff. appear with *ō*, Gen. 49. 23, Job 24. 24. In impf. final *a* and preformative *i* (i. e. *ē* in open pretone), are regular, as לָקַל, or with first rad. doubled מָלַל, Gen. 16. 4; 47. 19, Deut. 19. 6, Is. 7. 4, Gen. 21. 11.

Rem. b. In Niph'al *ā* is the ordinary preformative vowel, but *i* (*ē* when prolonged) also appears. Ez. 25. 3, Mal. 2. 5, Is. 57. 5. The final *ē* of Niph. is usually sharpened to *a*; but *ē* is found, and even extends itself to the perf. and part, Is. 49. 6, 1 Sam. 15. 9, Ps. 68. 3.

By imitation of verbs *'Ayin Vav* the Niph. has occasionally *ō* throughout; and it may be remarked in general that the two classes *'Ayin Vav* and *Double 'Ayin* shew an inclination to adopt forms from one another. 1) In impf. *ū* appears, Is. 42. 4, Prov. 29. 6. 2) In *niph. o*, Is. 34. 4, Am. 3. 11, Ez. 29. 7. 3) In *hiph. î*, Ps. 33. 10, Jud. 3. 24.—The perf. *hiph.* is often in *a*, Is. 8. 23, 2 K. 23. 15; so with gutt. Deut. 28. 52.

#### WORDS FOR PRACTICE.

to plunder	בו	to roll	גל	to be light	קל <i>st.</i>
to be hot	חם <i>st.</i>	to curse	אר	to measure	מד
to pity	חן	to hold a feast	חג	to be bitter	מר <i>st.</i>
to be evil	רע <i>st.</i>	to destroy	שם (1)	to begin	חל <i>Hiph.</i>
to turn	סב (1)	to be soft	רך <i>st.</i>	to be silent	דם 1
to be ended	תם 1	to curse	קב 1	to tingle	צל <i>st.</i>
to be trodden	רר <i>st.</i>	to waste away	מק <i>Niph.</i>		

Note. Verbs marked 1 double the *first* radical.

<sup>1</sup> As in *'Ayin Vav* verbs the question may be raised whether these verbs be properly biliteral stems shewing an impulse towards trilateralism which gratifies itself in the duplication or repetition of the second stem letter, or whether they be real trilaterals now undergoing a process of contraction. If the second hypothesis be adopted, the contractions may be explained by considering the *second* radical a weak letter and applying to it the laws 2, 3 of § 9.

Several considerations, however, are in favour of the other hypothesis, which is more natural in itself: 1) Sometimes the duplication of the 2nd radical does not appear, even under inflection, as, perf. תָּמַנְנוּ for תָּמַנְנוּ, impf. יִמְנוּ for יִמְנוּ. And 2) on the other hand the impulse towards strengthening the stem by trilateralism often finds satisfaction in dupli-



EXERCISE: PARSE THESE WORDS.

בְּזוֹנוֹ קָלוּ, וְהַפְתָּם, אָאֵר, וְהָדָן, גָּל, תָּרַע, בָּזוּ, לָקַב, וְנָקַל, וְנִבְּקָתָם, יָמַד, הַשְּׂמֹרֶת, הַחֲמוּ, תָּדַם, אָקַב, וְנִתְּמוּ, תָּתַם; אֲנִי אֶעְבִּיר פְּלִיטוּבִי עַל־פְּנֵיהֶּךָ וְהַלְתִּי אֶת־אֲשֶׁר אֵדָן וְרַחֲמֵי אֶת־אֲשֶׁר אֲרַחֵם; 2 תַּחַל הָאָדָם לְרֹב בְּאָרֶץ וּבְנוֹת יָלְדוּ לָהֶם; 3 וַיֹּרֵד אֶת־הָעָם אֶל־הַמַּיִם וַיֹּאמֶר יְהוָה אֶל־גְּדֵעוֹן פֶּל אֲשֶׁר־נָלַק בְּלִשׁוֹנוֹ מִן־הַמַּיִם פֶּאֶשֶׁר נָלַק הַפֶּלֶב תִּצְיֵג אוֹתוֹ לְבָד וְכֹל אֲשֶׁר־יִכְרַע עַל־בְּרַכְיוֹ לְשִׁתוֹת; וַיְהִי מִסְפַּר הַמַּלְאָקִים בְּנָדָם אֶל־שְׂפִיחֵם שְׁלֹשׁ מֵאוֹת אִישׁ וְכֹל יָתַר הָעָם פָּרְעוּ עַל־בְּרִיחֵם לְשִׁתוֹת מַיִם; 4 וַתֹּאמֶר אֱלִיהֶן אֶל־תִּקְרָאנָה לִי <sup>3</sup>נְעָמִי וְקִרְאָן לִי מָרָא פִי הַמִּיר שְׂדֵי לִי מֵאֵד; אֲנִי מִלְּאָה הַלְכֵתִי וְרִיקָם הַשְּׂבִנִי יִהְיֶה לְמָה תִּקְרָאנָה לִי נְעָמִי <sup>5</sup>וַיְהִינָה עָנָה בִּי וְשְׂדֵי הָרַע לִי:

<sup>1</sup> Inf. Cons. שתה to drink § 44. <sup>2</sup> See פה Table of Irreg. Nouns. <sup>3</sup> No'omi. <sup>4</sup> Defective spelling. <sup>5</sup> Circumstantial Clause,—in which the order is: *vav*, then *subject*, and last *predicate*. *Vav* would be translated here “when”.

§ 43. NOUNS FROM DOUBLE 'AYIN VERBS.

These lines from Table § 6. 3 may be repeated:—

Vowels in final accented shut syll.	$\bar{a}$ (a) $\bar{e}$ $\bar{o}$
” unaccented ”	a e o
” non-final sharp (before double letter)	a i u

First declension.

<i>sing. mas.</i>	קָל	תָּם	רַע	מָסַב	מָסַד
<i>fem.</i>	קָלָה	תָּמָה	רָעָה		
<i>plur. mas.</i>	קָלִים	”	”	מָסַבִּים	<i>c.</i> מָסַדִּים
<i>fem.</i>	קָלוֹת	”	”	מָסַבּוֹת	&c.
	(light)	(perfect)	(evil)	(circle)	(curtain)

cation of the *first* stem-letter, as, impf. יָסַב, impf. Hiph. יָסַב. This method of giving strength to these short stems is the ordinary one in Aramean. See the Paradigm. On either hypothesis the occurrence of full trilateral forms like those of the regular verb may be looked for.

## Second declension.

	A class.		I class.		U class.
<i>abs., cons.</i> (accented)	עַם	הַר	סֶף	צֶל	חֶק
(unaccented)	עַם-			צֶל-	חֶק-
<i>suff. &amp;c.</i>	עַמִּי	הַרִי	סֶפִי	צֶלִי	חֶקִי
<i>plur.</i>	עַמִּים	"	"	צֶלִים	חֶקִים
	(עַמָּיִם)	(הַרְרִי)	"	(צֶלְלִים)	(חֶקְקִי)
	(people)	(mountain)	(threshold)	(shadow)	(statute)

1. The Tone affects the vowels as shewn in the Table. In final accented syllable  $\bar{e}$   $\bar{o}$  are invariable, but the sharp  $a$  is more common than  $\bar{a}$ .

2. There are few words of the *first declension*, and, with one or two exceptions, as  $\text{מָרְוֵי}$  *marrowy*, the unaugmented words are all of the form  $a—a$ , § 18. Such words, however, as *people*, *mountain*, &c. may perhaps with as much propriety be classed with the first as with the second declens.

The vowel under  $m$  preformative is sometimes lost, and sometimes preserved.

3. As in the verb the words develop the double letter under inflection; but the place of the tone is regular.

4. In the *second declension* the plur. abs. is generally of the same form as other inflected parts, but sometimes the pretonic  $\bar{a}$  appears, as in ordinary *ṣegholates*.

The letter is very rarely written twice in the sing.,  $\text{גָּלְלוּ}$  from  $\text{לָ}$  Job 20. 7. Comp. 40. 22, Gen. 14. 6.

Rem. *a*. The effects of gutturals are seen in the words *evil* and *mountain*.

Before the double letter  $a$  may be thinned to  $i$ . In some cases, e.g.  $\text{פָּה}$ , it may remain doubtful whether the  $i$  be due to this cause, or whether the  $a$  of the abs. be not due to the Tone, § 10. 5 Rem., the word being of the second class.

Rem. *b*. This class of words can best be distinguished from other classes by a knowledge of derivation; but it may be observed that:—  
 a) words of this class ending in  $a$  sound have usually short  $a$ , while the words of other classes which they resemble, as  $\text{יָד}$  *hand*, § 18,  $\text{קָם}$  *standing*, § 41, have  $\bar{a}$ ; b) words of this class ending in  $e$  sound are distinguished from *ṣegholates* of *'Ayin Yod* like  $\text{אֵיךְ}$ , § 41, by wanting *yod*. They quite agree in form with words like  $\text{מָת}$ , § 41, which,

however, are not a numerous class; c) words of this class ending in *o* sound are distinguished from adj. and *segholates* of 'Ayin *Vav* like *טוב* and *קול*, § 41, by wanting *vav*.

WORDS FOR PRACTICE.

light	קל	and so:	weak דל, fine נק, bitter מר, living חי, cold קר, hot חם.
people	עם	„	hill הר, garden גן, prince שר, ox פר, palm (hand) כף.
shadow	צל	„	heart לב, mother אם, end קץ, arrow חץ, with (prep.) את, עם.
statute	חק	„	bear דב, tambourine תוף, all כל, yoke על, strength עז, heat חם, cold קר, statute חקה.

they called his name Sheth	{	קראו את־שמו שֵׁת
		„ קרא
		„ נקרא

Rule. The indeterminate subject (Engl. *they*) may be expressed: a) by the third pers. plur.; or b) by the third sing.; or c) by the passive voice,—in the last case the Pass., used impersonally, still retains the government of the Act.

<i>bless me, even me</i>	יְבָרְכֵנִי גַם אֲנִי
<i>thy blood, even thine</i>	דְּמַתְּךָ גַם־אֶתְּךָ
<i>to Sheth, even him</i>	לְשֵׁת גַם־הוּא

Rule. When the Personal Pronoun is repeated for the sake of emphasis, it is repeated in the separate or simple form.

EXERCISE. TRANSLATE.

And her mistress was despised (light) in her eyes. God thou shalt not despise (*pi'el*) and a prince among (in) thy people thou shalt not curse. And thou shalt put the whole upon the palms of the priest and upon the palms of his sons. Comfort ye my people, speak to (upon) their heart, and cry unto them that their warfare is fulfilled (full). Our end draws near (*perf.*), our days are full. Plead with your mother, plead, for she is not my wife,

<sup>1</sup> When the accent falls on the third radical of *בָּרַךְ* the *ר* is pronounced with *Hat pathah*.

and I am not her husband. Thou shalt fall upon the mountains of Israel, thou and all the peoples that are with thee. A child has been born (*pu'al*) to us, a son has been given to us, and they have called (*sing.*) his name With-us-God.<sup>1</sup> And the captain of the host sent messengers to the king saying: Make thy covenant with me, and behold my hand *shall be* with thee to turn-round<sup>2</sup> unto thee all Israel. And he came into his house displeased and he lay down on his bed and turned away<sup>2</sup> his face and did not eat bread. Arise, go down to meet the king of Israel and thou shalt speak unto him saying, Thus saith the Lord, In the place where the dogs licked the blood of Nabôth shall the dogs lick thy blood, even thine.

<sup>1</sup> לָּ. <sup>2</sup> Hiph. נָּ.

#### § 44. LAMED HE (LAMED VAV AND YOD) VERBS.

The *He* in this class of verbs is not a radical, but a mere vowel sign.

The stems are properly לָּ and לָּ, though forms with *yod* have acquired such a preponderance that only a few traces of stems with *vav* now appear.

1. When the third radical is final it unites with the characteristic vowel, and forms a sound which in all cases is represented by the letter ה, except in the pass. part. Qal, in which *yod* is written after *û*:—

- a) This sound is in all perf. *ā*, *qameç*. § 28. 1.
- b) in impff. and participles the broad *é*, *ç'ghol* (from *áy*);
- c) in imperr. the closer *ē*, *çere* (from lighter *áy*);
- d) in infin. abss. the ordinary vowel of the regular verb;
- e) while in infin. cons. the fem. *t* has been added, making the termination *ôth*.

2. When the third radical is not final but stands under inflection:—

1) After a vowelless consonant it surrenders its vowel to the consonant and disappears, § 9. 2, לָּ=לָּ (or, it may be held to lose itself in the following vowel).

2) At the end of a syllable it is silent after the preceding vowel, § 9. 1. Now this vowel being in all cases *a*, the diphthongal *ay* arises:—

- a) This *ay* most naturally becomes *ê*, which prevails exclusively in perf. pass., as *Pu.* גָּלִיתָ;
- b) but *ê* in parts much used may be thinned to *i*, which in perf. Qal is found exclusively, and in other perf. alternatively with *ê*, as *Qal* גָּלִיתָ;
- c) in the accented syll. before *nāh* of imperf. and imper. *ay* becomes *é* (ṣ<sup>o</sup>ghol), as גָּלִינָה.

Rem. *a.* For traces of forms ל"ו the Lexicon or Concordance may be consulted on the roots שָׁלוּ and שָׁלַח, עָנָה, נָאָה, שָׁחָה &c. and their derivatives.<sup>1</sup>

Rem. *b.* The 3 s. f. is sometimes גָּלַת, but usually it assumes the second fem. termination, as in Parad., Lev. 25. 21; 26. 34, Jer. 13. 19.

The infin. abs. is occasionally spelled גָּלוּ, Gen. 26. 28.

The infin. cons. sometimes wants the fem. termination, as גָּלָה, rarely spelled גָּלוּ, Gen. 48. 11; 50. 20; 31. 28. The termination *ôth* may also be explained as from *wath*, or *yath*.

Rem. *c.* The thinning of *ê* to *i* is said to be universal before *nû* of 1 pl., and almost universal before *tem* of 2 pl. The third rad. *yod* occasionally remains consonantal, esp. in pause and before term. וְ, as חָסְיוּ Deut. 32. 37; 8. 13, cf. Ps. 57. 2, Is. 17. 12; 21. 12; 41. 5.

The verb שָׁחָה (שָׁחוּ) to bow down forms a very common hitpa'lel, הִשְׁתַּחֲוּהוּ, הִשְׁתַּחֲוּהָ, var. conv. וַיִּשְׁתַּחֲוּוּ Gen. 18. 2, plur. 42. 6 &c. cf. Gen. 21. 16.

Rem. *d.* In perf. with *var conv.* the accent is not usually thrown forward.

On suffixes see next § and the Paradigm.

WORDS FOR PRACTICE.

to be	היה	to build	בנה	to reval, open	גלה
to do	עשה	to cover	כסה <i>Pi.</i>	to see	ראה
to acquire	קנה	to increase	רבה	to be fruitful	פרה
to count	מנה	to drink	שתה	to command	צוה <i>Pi.</i>
to weep	בכה	to conceive	הרה	to rule	רדה
to blot out	מחה	to go up	עלה	to smite	נכה <i>Hiph.</i>

הִצַּוָּה אֶת־הָאִישׁ לֶאֱכֹל  
 " " " not to eat לִבְלֹתִי אֶכֶל " "

<sup>1</sup> The forms of this class of words are perhaps to appearance most easily explained on the assumption that the stems are trilateral with a weak letter *w* or *y* as third radical. The explanation will not differ materially if the stems be considered biliteral with a vocalic termination, *û î*. On

## EXERCISE. TRANSLATE.

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהַפְרָאִם בְּיוֹם עֲשׂוֹת יְהוָה אֶרֶץ  
 וְשָׁמַיִם: 2 וְהָיִיתִי נֶגַד וְגַד בְּאָרֶץ וְהָיָה כָּל-מֵצְאֵי וְהַרְגִּנִּי:  
 3 לֹא אֶסֶף עוֹד לְהַבֹּת אֶת-פְּלִיְחֵי פֶּאֶשֶׁר עָשִׂיתִי: 4 פָּרוּ וַרְבוּ  
 וּמָלְאוּ אֶת-הָאָרֶץ: 5 וְהָיָה אֲבִעְנִי עֵן עַל-הָאָרֶץ וְנִרְאָתָהּ  
 הַקָּשָׁת בְּעֵינָי: וְתִקְחָהּ הַקָּשָׁת בְּעֵינָי וְרֵאִיתִיהָ לְזַכֵּר בְּרִיתִי:  
 6 שָׂא נָא עֵינֶיךָ וּרְאֵה כִּי אֶת-פְּלִדְהָאָרֶץ אֲשֶׁר אָתָּה רֵאָה לָּךְ  
 אֶתְנַגְּהָ: וְשִׁבְתִּי אֶת-זִרְקָהּ פֶּעַשֶׁר הָאָרֶץ אֲשֶׁר אִם יוּכַל אִישׁ  
 לְמַנּוֹת עֵצֵר הָאָרֶץ בָּם זִרְקָה וְיִמְגָּה: 7 וַיֹּאמֶר פֶּרְעֹה לָךְ מַעֲלִי  
 הַשָּׂמַר לָךְ אֶל-הַסֶּסֶף רְאוֹת פָּנַי כִּי בְיוֹם רְאוֹתָךְ פָּנַי תָּמוּת:

Behold I rain (*part.*) upon the earth and I will blot out all that I have made from-upon the face of the ground. Behold thy maid is in thy (*f.*) hand, do to her the *thing* good in thine eyes. And they left off building the city. And his sons took a (the) garment and covered the nakedness of their father, and the nakedness of their father they did not see. I am not able to do *anything* until thou come thither. And the waters increased very *much* and the ark went upon the face of the waters, and the heads of the mountains were covered. I have commanded thee not to eat of the tree which is in the midst of the garden lest thou die. For thou Lord of hosts, God of Israel, hast opened the ear of thy servant saying, A house will I build for thee. And he sent forth a (the) dove to see whether<sup>1</sup> the waters were lightened<sup>2</sup> from-upon the face of the ground. And it came to pass when he saw her that<sup>3</sup> he rent his clothes and said, Alas my daughter thou hast-

<sup>1</sup> ׀ particle § 49.      <sup>2</sup> Perf. קל.      <sup>3</sup> *Vav conv.*

this latter hypothesis, *ai* has to be substituted for *ay* in the above rules; and forms like גָּלִיו for גָּלוּ and others, in which *y* is mobile, must be considered secondary, while on the first hypothesis they are remains of the primary formations. The same thing may be said here as was said in *note* regarding verbs וָע, § 40.

<sup>1</sup> When a letter is written twice and the first of the two has *sheva vocal* it is written in the best Edd. with *Haṭ. path.* as above. The word הַנְּנִי § 49 is excepted from this law.

indeed-brought-me-low,<sup>1</sup> for I have opened<sup>2</sup> my mouth unto the Lord and I cannot go-back. And he said unto the children of Israel, *At-evening*<sup>3</sup> (*acc.*) then (*vav conv.*) shall ye know that Jehovah hath brought you out from the land of Egypt, and *in-the-morning* (*acc.*) then shall ye see the glory of the Lord.

<sup>1</sup> Hiph. and *inf. abs.*    <sup>2</sup> פצה.    <sup>3</sup> The *modal accus.* embracing all definitions of *time, place, measure*, and in general all expressions defining the *mode* of the verbal action.

§ 45. APOCOPATED FORMS AND NOUNS OF VERBS LAM. HE.

1. The *Jussive* or shortened *impf.* and the *imper.* in verbs *Lam. He* is formed by loss of the final vocalic syllable (*He* and vowel sign); and hence is often called the *Apocopated impf. &c.* The contraction occasions some alterations within the word. Thus:—

<i>impf. qal</i>	יגלה	<i>apoc.</i> (יגל=) יגל or יגל=יגל or יגל. § 29.
<i>impf. hiph.</i>	יגלה	” (יגל=) יגל=יגל. § 29. § 5. Rem. <i>d.</i>
<i>imper. hiph.</i>	הגלה	” (הגל=) הגל.
<i>impf. niph.</i>	יגלה	” יגל.
<i>impf. pi.</i>	יגלה	” יגל. § 5. Rem. <i>d.</i>
<i>imper. pi.</i>	גלה	” גל. ”
<i>impf. qal, hiph.</i>	יעל	” יעל, ישע &c.
<i>impf. qal</i>	ירא	” ירא &c. With <i>vav conv.</i> 3 s. m. alone יירא; 3 <i>f.</i> ירא, 1 <i>c.</i> ירא.

Rem. These contracted forms are used with *vav conv.*, though full forms with *vav* are not uncommon. The forms ישא, יבך, ישב &c. with no helping vowel are possible only when last letter is a mute (§ 5 Rem. *d.*, end), otherwise the forms יגל or יגל must be used.

2. The common verb הנה *to be*, has some irregularities, — which may be given:—

1) The gutt. when initial takes ḥaṭ. ṣ<sup>o</sup>ghol, as imper. הנה.

2) With *any* prefixed letter the gutt., when without a vowel, takes simple sh<sup>o</sup>va, and the prefix *hireq*, as *impf.* יהיה.

3) Apocopated *impf.* is (יהי=) יהי, יהי, יהי &c. See nouns of 2nd declens.

The verb *חָיָה* *to live*, has mostly the same peculiarities.

Rem. *Vav* before the imp. sing. takes  $\text{—}$  as *וַחַיֵּה*, and of course **ס** in 1st sing. impf., *אֶחַיֵּה*. The preform. letter always takes *Metheg*.

### 3. Nouns from verbs ל"ה.

#### First and third declensions.

<i>abs.</i>	מִקְנָה	קְנָה	עֲלָה	שָׂדֵי	יָפָה	<i>fem.</i> יָפָה
<i>cons.</i>	מִקְנָה	קְנָה	עֲלָה	שָׂדֵי	יָפָה	יָפָת
<i>suff.</i>	מִקְנִי		עָלִי			
3 <i>m.</i>	מִקְנָהוּ		עֲלָהוּ			
3 <i>f.</i>	מִקְנָהָ		עֲלָהָ—לָהּ			
<i>pl.</i>	מִקְנָיִם		עֲלָיִם		יָפִים	יָפוֹת
<i>cons.</i>	מִקְנִי		עָלִי		יָפִי	יָפוֹת
	(possession)	(possessor)	(leaf)	(field)	(fair)	(fair)

#### Second declension.

	A class.	I class.		U class.		
<i>abs. sing.</i>	אֲרִי (קָצוּ)	גְּדִי פְּרִי	פְּתִי	חֲצִי	חָלִי	תְּהוּ
<i>pause</i>	"	גְּדִי פְּרִי	&c.	חֲצִי	חָלִי	
<i>afform.</i>	אֲרִיָּה	קָצוֹתָּהּ.	פְּרִי	חֲצִי	חָלִי	
<i>plur.</i>	אֲרִיִּים	גְּדִיִּים	פְּתָאִים		חֲלִיִּים	
<i>cons.</i>	קָצוֹת קָצוֹת	גְּדִי				
	(lion)	(end)	(kid)	(fruit)	(simple)	(half) (sickness) (waste)

*First and third declensions.* 1) The vocalic sound at the end of these words is the broad *ṣeghol*, which becomes the closer *çere* in the construct. Comp. the relation of the impf. and imper. in the verb.

2) The vocalic termination is absorbed in the vowel of the affirmative.

3) The final *e* sound naturally admits the suffixes *hu*, *ha* &c. of 3 pers. In 3 m. s. *ēhu* is found exclusively; in 3 f. besides *ēha* there may be *āh*.

Rem. Sometimes the vocalic termination is written with *yod*, in which case the cons. and suffixal forms of sing. and plur. noun coincide in spelling, as *מִקְנֵיךָ thy cattle* sing., *שָׂדֵינוּ our field*; compare Gen. 1. 21 (a sing. defectively written).

*Second declension.* 1) In these *ṣegholates* the fundamental vowels sounds generally appear, *i* taking the tone, which *u*,



however, is unable to bear. The regular form, as בָּכָה *weeping*, is rare.

2) When any affirmative is appended the vowel as in other *segholates* removes to the first syllable.

3) In the plur. *yod* is sometimes softened into *'aleph* before another *yod*; and in the *cons.* the pretonic *ā* many times remains.

Rem. *a.* On account of the thinning of *a* to *i*, which was to be expected in these weak words, it is hardly possible to say whether such words as *fruit* &c. belong to the first or to the second class. See Add. Notes.

Rem. *b.* The short words *hand, blood* &c. which follow in their inflection the *first* declension, and the words *son, name* &c. which follow the *third*, appear to be contractions of forms derived from stems ל"ה. The words אָב *father*; אָח *brother, fem.* אָחוֹת *sister*; חָם *father in law*, &c., are also shortened forms belonging to this class of stems; in which, however, the rejected letter generally appears under inflection. See Table of Irreg. Nouns.

WORDS FOR PRACTICE.

work	מַעֲשֵׂה	appearance	מְרָאָה	cattle	מִקְנֵה	cheek	לְחִי
beauty	יָפִי	captivity	שְׁבִי	affliction	עָנִי	shepherd	רֹעֵה
friend	רֵעֵה	butler	מִשְׁקָה	covering	מְכַסֶּה	butlership	מִשְׁקָה
	<i>and they spake to one another</i>			וַיְדַבְּרוּ אִישׁ אֶל-רֵעֵהוּ	אֶל-אָחִיו	"	"
	<i>and they smote one another</i>			וַיִּכּוּ אִישׁ אֶת-אָחִיו			
	<i>and they (f.) clave to one another</i>			וַתִּדְבַּקְנָה אִשָּׁה בְּאָחוֹתֶיהָ	בְּרֵעוֹתֶיהָ	"	"

EXERCISE. TRANSLATE.

וַיָּבֵא אַבְרָם אֶל-הָגָר וַתְּהַר וַתֵּלֶד פִּי תֵּלְחָה וַתִּקַּל גְּבֻרָתָהּ  
 בְּעֵינֶיהָ: 2 אָמַר יְהוָה לְאַבְרָם הִתְחַלֵּף לְפָנַי וַיְהִי תָמִים  
 וַתִּקַּמְתִּי אֶת-בְּרִיתִי לְהָיוֹת לְךָ לְאֵלֹהִים: 3 וַיִּסֶּר לָהּ אֶת-מְכַסֶּה

<sup>1</sup> Hagar. <sup>2</sup> Imper. here expresses the consequence=and (so) thou shalt be. <sup>3</sup> This contraction takes place with the three prepp. *b, k, l* and conj. *v*. The contraction does not take place when the noun is in the *sing.*

הַתְּבִיחַ וַיִּרְא וְהִנֵּה חֲרָבֵי פָנָי הָאֲדָמָה: 4 וַיִּשַׁע לִּי פָרָם וַיִּשְׁפֹּךְ  
 מִן־דִּמְיוֹן וַיִּשְׁפֹּר וַיִּתְפַּל בְּחוּךְ אֱהֵלָה: 5 נִפְתָּ אֱלֹהִים<sup>2</sup> לְנִפְתָּ  
 וַיִּשְׁכַּן בְּאֶהְלֵי שָׁם: 6 נָשָׂה יִרְדָּה וְהֵעֵל אֶת־הַצְּפֹרֵי־עֵי: 7 וַיְהִי  
 רִיב בֵּין רֵעֵי מִקְנֵה אֲבָרָם וַיִּבֶן רֵעֵי מִקְנֵה לוֹט וַיֹּאמְרוּ אִישׁ  
 אֶל־רֵעֵהוּ אֵלֶּנָּה תְהִי מְרִיבָה בֵּינֵי וּבֵינָהּ: 8 וַיִּרְא יְהוָה אֶל־  
 אֲבָרָם וַיֹּאמֶר לְזַרְעָה אֲתָן אֶת־הָאָרֶץ הַזֹּאת וַיִּבֶן שָׁם מִזְבֵּחַ  
 לַיהוָה הַנִּרְאָה אֵלָיו:

<sup>1</sup> For this suffix see § 2. 3. 3), § 19.    <sup>2</sup> Japhet; Shem.

And I saw in my dream and behold seven good cows and they stood upon the bank of the river. And the man of God stretched out his hand and brought up the frogs as the Lord had commanded him; and Pharaoh saw the plagues and he feared *with* a great fear. And Adam knew his wife and she conceived and bare Qayin; and she conceived again and bare his brother Hebel, and Hebel was a shepherd of flocks; and it came to pass when they were in the field that Qayin rose up against (unto) his brother and slew him. And his daughters spake one to another saying, Let us make our father drink wine; and he drank and was drunken. Walk thou before me and be perfect. And God opened her eyes and she saw a well of water, and she went and filled the bottle with-water<sup>1</sup> and made the boy drink. And the captain of the host said, Who *ever* shall smite Qiryath Sēpher and take it, then (*vav conv.*) I will give him my daughter to wife. And the watchmen saw a man coming out of the city and they said unto him, Shew-us the entrance of the city and we will deal mercifully with thee;<sup>2</sup> and he shewed-them the entrance of the city, and they smote the city with the edge of sword but the man they let go; and he went into the land of the Hittîm and built a city and called its name Lûtz.

<sup>1</sup> Acc.    <sup>2</sup> עֲשֵׂה חֶסֶד עִם.

Note on doubly weak and defective verbs.

1. Many verbs have more than one weak letter. They are mostly ל"א or ל"ה with some other peculiarity. Some common verbs are these:—

1) ל"א and ל"ה. נָשָׂא *to lift*, imp. יִשָּׂא, pl. יִשְׂאוּ (§ 7 note 1); imp. שָׂא, suff. שָׂאֵהוּ, שָׂאוּנִי; inf. c. שָׂאת, שָׂאת &c., but לְשָׂאת, rarely נָשָׂא.

2) פ"ו and ל"א. יצא *go out*, impf. יֵצֵא, imp. יֵצֵא, inf. c. יֵצֵאת, לְיֵצֵאת. Hiph. הוֹצִיֵאת, הוֹצִיֵיא &c.

3) ע"ו and ל"א. בא *to come*, perf. בָּא, בָּאתָ &c., impf. יָבֹוא, inf., imp. בּוּא, part. בָּא. Hiph. הִבִּיא, הִבִּיאתָ &c., but usually הִבִּיאתָ &c. before suff.

4) פ"ן and ל"ה. נטה *to stretch*, impf. יִטֶה, apoc. יֵט, יֵט. Hiph. נכה *to smite*, הִכָה, impf. יִכֶה, apoc. יֵך, יֵך. imp. הִך, inf. הִכות, part. מִכָה.

5) פ"א and ל"ה. אבה *be willing*, impf. יֵאבֶה, apoc. אֵל-הִבֵא. Pr. 1. 10. אלה *to swear*, apoc. יֵאָל, 1 S 14. 24 (יֵאָל=יֵאלֶה). Poet. אָתָה *to come*, impf. יֵאָתָה, יֵאָתָה, apoc. וַיָּאת Is. 41. 25, cf. Deut. 33. 21.

6) פ"ו and ל"ה. ירה *to cast, shoot*, impf. suff. וַיִּירֶם Nu. 21. 30, from יִירֶה, imp. יִירֶה, inf. יִרוֹת. Hiph. הוֹרֶה, impf. יוֹרֶה, apoc. וַיִּוֶר 2 K. 13. 17. יפה *be beautiful*, impf. יִיפֶה, apoc. וַיִּיף Ez. 31. 7, cf. 16. 13.

2. Stems composed of two strong radicals and any of the three weak letters י, ו, ך, are often allied in meaning. Thus יעִיץ, יעִיץ *to advise*, יגֹר, יגֹר *to fear*, יצב, יצב *to place*, נפח, נפח *to blow*, עִטָה, עִטָה *to cover*. Hence one root supplements itself often from another. In many verbs also the forms in Qal have fallen into disuse, and the Qal supplements itself out of the other conjugations.

1) בוש *be ashamed*, see Parad. § 40. Hiph. הִבִּישׁ reg., and also יבשׁ הוֹבִישׁ from יבשׁ.

2) טוב *be good*, perf., part., inf. טוֹב; but impf. יֵטֵב and hiph. הִיטִיב from יטב.

3) הלך *to go*, perf., inf. abs. הִלְכוּ, part. הֹלֵךְ; impf. יִלְכֶה, inf. c. לָכַת, suff. לָכַתִּי, לָכַתִּי, imp. לָךְ, hiph. הוֹלִיךְ, from ילך. Later style forms impfs and inf. cons. from הִלְכֶה.

4) יגר *to fear*, perf., part. יָגַר; impf. יִגוֹר, imp. גוֹר Job. 19. 29, from גוֹר.

5) יכל *be able*, inf. abs. יִכּוֹל, inf. cons. יִכְלֹת, impf. יִכּוֹל (hoph.).

6) יסף *to add*, perf., part., in Qal; hiph. הוֹסִיף in perf., impf., and inf. An imp. סָפוּ Is. 29. 1, Jer. 7. 21 (from סָפָה? cf. Is. 30. 1).

7) יקץ *to awake*, only impf. יִקָּץ in Qal; hiph. הִקִּיץ perf., impf., imp., infin., from יקץ.

8) פֶּשַׁל *to fall*, perf., inf. abs., part., in Qal; impf., inf. cons. from Niph.

9) נגשׁ *to draw near*, impf., imp., inf. cons. in Qal, but perf. and part. borrowed from Niph., which has only these two parts.

10) נָחָה *to lead*, perf., imper. in Qal; impf. and inf. cons. in Hiph., which has also perf. twice.

11) נָקַע *be alienated*, perf. 3. f. נִקְעָה Ez. 23. 18, impf. 3. f. נִקְעֵה Jer. 6. 8, from יקע.

12) נתך *to pour* (intr.), only impf. יִתֶךְ in Qal; in Niph. נִתְךָ perf. and part.

13) שָׁתָה *to drink*, in Qal, but Hiph. הִשְׁקָה *to give to drink*, from שָׁקָה.

## § 46. THE TWO VERBAL FORMS, PERFECT AND IMPERFECT.

In § 20 only so much was said regarding the Tenses of the Verb as seemed absolutely necessary for understanding the Exercises. A full discussion of the subject belongs to the syntax; but the sections on the Verb can hardly be closed without some additional notes on the simple verbal forms.

I. *The Perfect.* The Perfect expresses a completed action. 1. Now in reference to *time* such an action may be:—1) one just completed from the point of view of the present (the preter definite); as, Against thee only *have I sinned* הִקָּטַאתִי; exx. Gen. 3. 11 *eaten*, 4. 1 *have gotten*, Ex. 5. 14 *have ye not fulfilled?* Or 2) one completed in the indefinite past (the preter indefinite); as, In the beginning God *created* בָּרָא; exx. Gen. 4. 1 *knew*, Job 1. 1. Or 3) one already completed from the point of view of another past act (pluperfect); as, And God saw every thing that *he had made* עָשָׂה; exx. Gen. 2. 2, 3; 3. 1; 19. 27. Or finally, on the opposite side, 4) one completed from the point of view of another action yet future (the future perfect); as, I will draw for thy camels also until *they have done* drinking כָּלוּ לְשִׁתּוֹת; exx. Gen. 48. 6; Mic. 5. 2.

It will make no difference in the usage of the perf. if the completed actions, instead of being expressed absolutely, as in the above sentences, should be conceived and expressed conditionally, or if they should have no existence except in conception: as, (1) O Jehovah my God *if I have done this* עָשִׂיתִי אִם Ps. 7. 4; (3) *If ye had not ploughed* with my heifer הִרְשַׁתֶּם Jud. 14. 18; *Would God that we had died* לוֹ מָתוּנוּ Numb. 14. 2, exx. Judg. 6. 3; Is. 1. 9; (4) *If Jehovah shall wash away* רָחַץ the filth of the daughter of Zion, Is. 4. 4; exx. Gen. 43. 9 &c.

2. The perf. never expresses any action but one conceived as completed, but a difference in the manner of conceiving actions makes the perf. used in several cases where the present is rather employed in English:—1) In the case of

actions of frequent occurrence—actions which *have been* often experienced or observed (perf. of experience); as, The sparrow *findeth* a house מְצָאָהּ (E. V. hath found), Ps. 84. 4; exx. Ps. 10. 3; 33. 13; Prov, 11. 2, 8. This usage is naturally particularly common in comparisons, Job 7. 9; and when general truths are expressed *negatively*, Ps. 15. 3 foll. 2) In the case of the actions or conditions expressed by *stative* verbs, § 22 Rem. *a*. What the language seizes upon in this case is not the fact that the condition expressed by the verb is one that *continues*, but rather the fact that it is a condition that has come into *complete existence* and realization, and hence the perf. is made use of to express it; as, I *know* יָדַעְתִּי that thou wilt be king, 1 Sam. 24. 21; I *hate* שָׂנְאָתִי all workers of iniquity, § 38 Exer.; so, I *remember*, זָכַרְתִּי § 16 Exer. &c.; exx. Gen. 6. 13; 18. 13; 27. 14; 32. 10 (E. V.); Numb. 11. 5; Deut. 12. 31. To this class belongs the verb *to be*, when *am* &c. is expressed. 3) A lively imagination is very apt to conceive things which are really future, especially if their occurrence be certain, as already done, and to describe them in the perf. This happens often in making promises or threats, and in the language of contracts, as, The field *give* I thee נָתַתִּי Gen. 23. 11; And if not, I *will take* it לִקְחָתִּי 1 Sam. 2. 16, exx. Gen. 4. 23; 9. 13; 17. 20; Deut. 15. 6; Ruth 4. 3. This usage is very common in the elevated language of the Prophets, before whom the future lay so clear and certain as to be made the basis of new exhortation (prophetic perf.); Is. 9. 5 foll., 10. 28 foll.

Rem. As the language has no perfect or aorist participle, the perf. itself is used in subordinate clauses which serve for adjectival or participial descriptions. Such clauses should be translated by the participle in English.

The use of the perf. to express momentary actions, and for expressing the sudden, sharp, occurrence of any action, seems a variety of its use in 2. 3), 1 Sam. 2. 16.

II. *The Imperfect*. The impf. expresses an action conceived as *entering upon*, or *going on towards*, accomplishment. 1. Such an action may be:—1) A single action, going on and unfinished in the present (present); as, Whence *come*

ye תִּבְּאוּ Josh. 9. 8; exx. Ex. 5. 15; Jud. 17. 9; Ps. 2. 4. Or 2) A single action going on in the past, the two being conceived as contemporaneous (presens preteriti),—in Prose chiefly when the section of time with which the action coincides and to which it is parallel and present, is prominently defined by a *particle*; as, Then *sings* Moses אָז יָשִׁיר Ex. 15. 1; exx. Deut. 4. 41; Josh. 8. 30; 1 Kings 16. 21.

2. The kind of progression or imperfection and unfinished condition of the action may consist in its frequent *repetition*:—1) Either in the present; as, It *is said* to this day, יֵאָמֵר Gen. 22. 14; Take of all food which *is eaten*, § 35 Exerc. This usage is very common in comparisons and in the statement of general truths founded in the nature of things; as, A wise son *maketh a glad* father יַעֲמִיחַ Prov. 10. 1; exx. Numb. 11. 12; Deut. 1. 31; Jud. 10. 4; 2 Sam. 5. 8; Ps. 1. 2 foll. Prov. *pass.* Or 2) In the past; as, Thus *did* Job continually יַעֲשֶׂה Job. 1. 5. This usage is of very frequent occurrence, exx. Gen. 2. 6 *went up*; 6. 4 *used to come in*; Numb. 11. 5 *used to eat*; 1 Sam. 1. 7; 2. 19; Ps. 95. 10.

3. The imperf. is used for the expression of the *future*—that which is conceived as entering upon accomplishment:—1) This may be a future from the point of view of the real present; as, A prophet *will* the Lord *raise up* unto you יָקִים Deut. 18. 18, see § 21 Exerc. Or 2) It may be a future from any other point of view assumed; as, He took his eldest son that *was to reign* יִמְלֹךְ in his stead, 2 Kings 3. 27.

4. The usage in 3. 2) may be taken as the transition to a common use of the impff. in which it serves for the expression of that class of dependent actions and those shades of relation among acts and thoughts, for which we rather use the conditional moods (esp. the potential). Such actions are strictly *future* in reference to the assumed point of relation, and the simple impf. sufficiently expresses them. For ex., Of every tree of the garden thou *mayest eat* תֹּאכַל § 35 Exerc.; *Could we* (were we to) *know* הֲיָנֹרֵעַ, that he *would say*, Bring down your brother, § 39 Exerc.; Six days

*shalt* thou (must thou) *labour*, Ex. 20. 9; How *shall* (should) we *sing*? Ps. 137. 4.

5. On the same ground the impf. follows particles expressing *transition*, *purpose*, *result*, and the like, as, לְמַעַן *in order that*, לֵאמֹר *lest*, כִּי *that* &c. The actions introduced by such particles are strictly consequent and future to something just stated.

When, however, there is a strong feeling of *purpose*, or when it is meant to be strongly marked, then, of course, the moods are employed, § 23; just as they are employed to express that class of future actions which we express in the *Optative* &c.

Rem. *a*. As is the case with the perf., the impf. is very much used in subordinate clauses, which give adjectival or participial descriptions of the subject of the main clause. The *participle* itself is very little used for this purpose.

Rem. *b*. It must be assumed that the perf. and impf. are entirely distinct in meaning, and that the one is never used *for* the other or to express the same conception of an act with the other. But it may readily happen that two distinct conceptions may be entertained of an action, which may thus be expressed either in the perf. or impf. Thus any *general truth* for ex. may be conceived on the one side as a thing completed, having been many times realized, and this conception of it would be expressed in the *perf.*, 2. 1); or it may be conceived on the other side as a thing unfinished, ever repeating itself, and to express this view of it, the *impf.* would be used, 2. 1).

III. The *consecutive forms* have the same variety of use as the simple forms, the consec. impf. corresponding to the simple perf.; and the consec. perf. to the simple impf.

## § 47. THE ADJECTIVE. COMPARISON.

1. *Comparative Degree*. The adjective undergoes no change of termination or vocalization in comparison. The comparative degree is expressed by the positive followed by the prep. מִן, as, *Better than wine* טוֹב מִיַּיִן, lit. *good away from*, or in distinction from *wine*.

2. *Superlative Degree*. The superlative is also expressed by the positive raised into a position of isolation, as for

ex. by having the *Art.* prefixed, or by being distinguished by a suffix, or by being in the Gen. relation, as *He is the greatest*, הוּא הַגָּדוֹל lit. *the great one* (among those referred to), קָטַן בְּנָיו *the youngest of his sons*, גָּדוֹלָם *the greatest of them*.

Absolute superlativeness is expressed variously, as by the word מְאֹד, *very*, or בְּמְאֹד &c.; or by the repetition of the word expressing the quality, קֹדֶשׁ קֹדְשִׁים *holy of holies* = most holy, עֶבֶר עֲבָרִים *the most abject slave*.

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<i>I am taller than he</i>	גְּבוּהָ אֲנֹכִי מִמֶּנּוּ
<i>he is taller than his wife</i>	הוּא מְאֻשָּׁתוֹ „
<i>too little to be—</i>	קָטַן מֵהֵיזֶת
<i>his eldest son</i>	בְּנוֹ הַגָּדוֹל
<i>his youngest girl</i>	בִּתּוֹ הַקָּטָנָה

#### EXERCISE.

And to Qish was a son, and his name *was* Shā'ûl, and there-was-no man of the sons of Israel better than he; from his shoulder and upward loftier than all the people. And the serpent was more cunning than all the beasts (*sing.*) of the field which God had made. He has slain men more righteous than he. Thou art wiser than Dāni'êl. A name is better than good ointment. And that man was greater than all the children of (the) East. And-Yisrā'êl loved Yoṣeph more than all his sons for a son of old age *was* he to him. And he lifted up his eyes and saw Binyāmîn, his brother, the son of his mother, and he said, Is this your youngest brother, whom ye mentioned (*said*) to me? And Lābān had two daughters, the name of the eldest *was* Lē'āh, and the name of the youngest Rāḥēl. O (*art.*) fairest among (in the) women. The greatest *men* of the city. There was not left to him except the youngest of his sons. What is sweeter than honey and what stronger than a lion? And their gain was too much for dwelling together, and the land was not able to bear them.



## § 48. THE NUMERALS.

1. *The Cardinal Numbers.* 1) The numeral *one* is an adj. agreeing in gender with its noun and standing like other adj. *after* it, as אֶחָד אִישׁ *one man*.

2) The number *two* is a noun, and agrees in gender with the word which it enumerates, as שְׁנַי אַנְשִׁים *two men*; שְׁתֵּי נָשִׁים *two women*.

3) The other numerals are nouns and *disagree* in gender with the words which they enumerate, the formal fem. going with the real mas. noun and *vice versa*, as שְׁלֹשָׁת בָּנִים *three sons*; שְׁלֹשׁ בָּנוֹת *three daughters*.

4) The *tens* are the plurals of the units except *twenty* which is the plur. of *ten*, there being a distinct word for *hundred*.

5) The numerals 2—10 which are nouns stand most commonly in the *cons. state* before the word which they enumerate, see above 2), 3); they may be used *in apposition* with their word, and then they stand either before or, chiefly in later style, after it. The other numerals viz. those from 11 to 19 and the tens are used only in apposition with their word, and stand chiefly before, though sometimes, after it.

6) The units require the noun enumerated in the plural; the tens usually take the noun in the singular when they stand before it, always in the plur. when after it (Gen. 32. 15, 16). The numbers 11 to 19 usually take the plur. except with a few common nouns like *day, man, year* &c., and collectives.

7) In Numbers composed of tens and units such as 23 the order may be *three and twenty*, שְׁנַי וְשָׁלֹשׁ שָׁנָה *sixty two years*, Gen. 5. 20, but also *twenty and three*, עֶשְׂרִים וְשָׁלֹשׁ שָׁנָה, Jud. 10. 2, and sometimes the noun is repeated with both, as *three years and twenty year* (by 6), as, הָמָשׁ שָׁנִים וְשִׁבְעִים שָׁנָה *seventy five years*, Gen. 12. 4; or again עֶשְׂרִים שָׁנָה וְשִׁבְעִים שָׁנִים *twenty seven years*, Gen. 23. 1.

	<i>With the Masculine.</i>		<i>With the Feminine.</i>	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1	אֶחָד	אֶחָד	אַחַת	אַחַת
2	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשֶׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִישָׁה	חֲמִישֶׁת	חֲמִשׁ	חֲמִשׁ
6	שֵׁשָׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת	שִׁבְעַ	שִׁבְעַ
8	שְׁמֹנֶה	שְׁמֹנַת	שְׁמוֹנֶה	שְׁמוֹנֶה
9	תְּשַׁעָה	תְּשַׁעַת	תְּשַׁעַ	תְּשַׁעַ
10	עֶשְׂרֵה	עֶשְׂרֵת	עֶשֶׂר	עֶשֶׂר
11	{ אֶחָד עֶשְׂרִי עֶשְׂתֵּי עֶשְׂרִי		אַחַת עֶשְׂרֵה עֶשְׂתֵּי עֶשְׂרֵה	
12	{ שְׁנַיִם עֶשְׂרִי שְׁנֵי עֶשְׂרִי		שְׁתַּיִם עֶשְׂרֵה שְׁתֵּי עֶשְׂרֵה	
13	{ שְׁלֹשָׁה עֶשְׂרִי &c.		שְׁלוֹשׁ עֶשְׂרֵה &c.	
	20	עֶשְׂרִים	60	שִׁשִּׁים
	30	שְׁלֹשִׁים	70	שִׁבְעִים
	40	אַרְבָּעִים	80	שְׁמֹנִים
	50	חֲמִשִּׁים	90	תְּשַׁעִים
100	מֵאָה <i>fem., constr.</i>	מֵאוֹת, <i>plur.</i>	מֵאוֹת	<i>hundreds.</i>
200	מֵאוֹתַיִם <i>dual</i>	(for מֵאוֹתַיִם).		
300	שְׁלֹשׁ מֵאוֹת, 400	אַרְבַּע מֵאוֹת, &c.		
1000	אַלְפָּה <i>masc.</i>			
2000	אַלְפַּיִם <i>dual.</i>			
3000	שְׁלֹשַׁת אַלְפַּיִם, 4000	אַרְבַּעַת אַלְפַּיִם, &c.		
10000	{ רִבְבָּה <i>pl. regular.</i> רַבּוּא <i>pl.</i>	{ רַבּוּאֹת and רַבּוֹת		
	{ רַבּוּ			
20000	רַבּוּתַיִם <i>dual.</i>			

Rem. a. The units after *two* are abstract nouns in the fem. gender, and the *mas.* being the ordinary gender of nouns, the union of the two causes the apparent disagreement of gender. The rarer *mas.* of the numeral was joined with the rarer *fem.* in the noun.

Rem. *b.* The word *hundred* may be used either in the *cons.* or *abs.* in the *sing.*; in *du.* and *plur.* only in *absol.* The word *thousand* is used in the *cons.* also even in the *plur.*

Rem. *c.* The form רַבְבָּה *myriad* does not occur with a numeral before it; the other forms are used either in *sing.* or *plur.*, *four myriad* or *myriads.*

Rem. *d.* The *du. fem.* of the num. is used to express repetition, שִׁבְעַתַּיִם *seven times*, Gen. 4. 24. A few take suffixes שְׁנַיִם *we two*, שְׁלֹשָׁתָם *they three* &c.

2. *The Ordinal Numbers.* The ordinal numbers from 1 to 10 are adjectives and construed in the ordinary way. Beyond 10 the Cardinal numbers are used also as Ordinals. The Ordinals are these:—

First	רִאשׁוֹן <i>fem.</i>	רִאשׁוֹנָה	sixth	שֵׁשִׁי
second	שֵׁנִי "	שֵׁנִית	seventh	שִׁבְעִי
third	שְׁלִישִׁי "	שְׁלִישִׁית, יָהּ	eighth	שְׁמִינִי
fourth	רְבִיעִי "	&c.	ninth	תְּשִׁיעִי
fifth	חֲמִישִׁי or חֲמִשִּׁי	"	tenth	עֲשָׂרִי

## § 49. PARTICLES. THEIR SUFFIXES.

1. The particles are mostly nouns, either entire or oftener disintegrated, though some are proper interjectional or demonstrative expressions.

Being nouns they must be considered, when in relation to be in the *construct* state, and the word following them (or as we say, governed by them) in the Genitive. The *case* in which, being nouns, they must also stand, will vary according to many circumstances; but as the language does not mark the case endings, this is of less consequence at first.

2. Some particles are so much worn down and feeble that they cannot stand in the sentence alone, but require the support of a noun or pronoun, to which they prefix themselves; while again others as the precative particle נָא are inseparable affixes.

The punctuation of the important prepositional fragments ב, כ, ל, מן, and of the conjunction ו, has already been given, §§ 14—15. Another important inseparable prefix is the interrogative particle ה, the pointing of which varies:—

- a) Its usual pointing is הַ, as הַזֶּה *is this?*
- b) Before simple sh<sup>e</sup>va it is הֶ, as הֶקַּעַט *is it little?* frequently followed by *Dag. dirimens*, in which case it is not to be distinguished from the *Art.*, as Gen. 17. 17; otherwise it is not unfrequently marked by *Metheg*; see last Rem. § 6 on p. 17.
- c) Before Gutturals it is also pointed הֶ, often marked by *Metheg*, as הֶלֵךְ *shall I go?*
- d) Before Gutt. with *qameç* it is הֶ, as הֶחֱזֶק *whether it be strong?*

3. *Suffixes to Particles.* The following Table will be useful for reference:—

TABLE OF PARTICLES WITH SUFFIXES.

	to	with	with	with	acc. sign.	unto	after	as, like	from	no, none	behold
<i>Sing.</i>	ל	את	עם	את	את	אל	אחרי	כמו, כ.	מן	אין	הנה
1 <i>c.</i>	לי	אתי	עמי <sup>1</sup>	אתי	אתי	אלי	אחרי	כמוני	מני	אין	והנה
2 <i>m.</i>	לך <sup>1</sup>	ואתך	את	ואתך	ואתך	אלך	like	כמוך	מך <sup>1</sup>	איןך	הנהך
2 <i>f.</i>	לך	אתך	as	אתך	אתך	אלך	a	כמוך	מך	איןך	הנהך
3 <i>m.</i>	לו	אתו		אתו	אתו	אליו	plur.	כמוהו	מנו	איןנו	הנו
3 <i>f.</i>	לה	אתה		אתה	אתה	אליה	noun.	כמוה	מנה	איןה	הנה
<i>Plur.</i>											
1 <i>c.</i>	לנו	אתנו		אתנו	אתנו	אלינו		כמונו	מנונו	איןנו	והננו
2 <i>m.</i>	לכם	אתכם	עמכם	אתכם	אתכם	אלכם		וככם	מכם	&c.	הנכם
2 <i>f.</i>	לכן	אתכן	עמכן	אתכן	אתכן	אלכן		וכן	מכן	reg.	הנכן
3 <i>m.</i>	להם <sup>2</sup>	אתם		אתם	אתם	אלהם		כהם <sup>2</sup>	מהם	<sup>1</sup>	הגם
3 <i>f.</i>	להן	אתן		אתן	אתן	אלהן		כהן	מהן		הגן
1 <i>p.</i>	לך	אתך <sup>1</sup>	1 and	אתך	אתך <sup>1</sup>	אלך <sup>1</sup>		<sup>1</sup> poet.	<sup>1</sup> p. מןך <sup>1</sup>	<sup>1</sup> poet.	הנני <sup>1</sup>
2 <i>poet.</i>	למו	עמך <sup>1</sup>		עמך <sup>1</sup>	עמך <sup>1</sup>	אלמו		כמוכם	מני, poet.	איןמו	הננו <sup>2</sup>
								<sup>2</sup> p. כהם &c.	and	איןמו	

1. Many words take the suffixes of nouns without presenting any peculiarity.

2. In small words is to be observed the fondness for the  $\bar{a}$  vowel in the tone, as, 2 *fem. s.* and 1 *pl. c.*; and in the pretone.

3. After ל is inflected ב *in*, but 3 *p'. m.* is בָּם. The form לָמוּ is probably *sing.* as well as *plur.* The suff. of 3 *pl. f.* is always לָהֶן (*e*), but בָּהֶן and בְּהֶן, the latter broader sound in *pause*; a similar distinction perhaps obtains in מֶן. Comp. the suff. of כ.

4. A number of words take the suffixes of *plur.* nouns. These are to be divided, however, into two classes:—1) Words that are really *plur.*, as אַחֲרֵי *after (hinder parts)*, with which agrees תַּחַת and others; and 2) words like אֵל which are derivatives of ה"ל roots and resume their lost *yod* before suffixes. To this class belong also עַד *unto*, and עַל *upon*.

5. Certain particles contain something of the notion of a verb in them, as הֵנָּה *ecce*, אֵין *there is not*, יֵשׁ *there is* &c., and hence not unnaturally take suff. denoting the *accus.* (verbal), and shew a particular tendency to strengthen themselves by means of the demonstrative *n*, § 31. 5.

The word *as, like*, uses the base כְּמוֹ for *light* suffixes, with which the accent is on the penult, with pretonic  $\bar{a}$ ; and the base כ for *heavy* suff., with which the accent is on the last syll., with pretonic  $\bar{a}$ . The plenary spelling כְּמוֹנִי is usual, but the defective form כְּמֹנִי also appears.

It does not belong to an Elementary Treatise to enumerate every variation in form: such variations may be found in any good Lexicon.

# VOCABULARY.

ENGLISH AND HEBREW.

## A.

able be, יָכַל; *impf.* יִכַּל § 39.  
abundance הַמּוֹן <sup>1</sup>.  
according to, כִּי prep.  
acquire to, קָנָה.  
add to, יָסַף *perf.* and *part.* in  
*Qal*; other parts in *Hiph.* See  
§ 39.  
adversary, צַר 2. § 43.  
advise, (See counsel).  
afflict to, עָנָה *Pi.*; affliction עָנִי 2.  
§ 45.  
after, behind, אַחֵר, אַחֲרַי; אַחֲרֵי  
after me &c. See § 49.  
afterwards, אַחֲרֵי־כֵן, אַחֵר.  
again, עוֹד; and she *again* bore  
וַתֵּלֶד וַתִּסַּף וַתֵּלֶד &c. See § 39; (still).  
aged, v. and adj. זָקֵן; old age  
זְקִנִים.  
alas! אֲהֵהָ.  
all, כֹּל 2. § 13.  
allow to, נָתַן, *acc.* and *inf.*

alone, לְבַד 2. § 43. See בר in  
*Lex.* *I alone* לְבַדִּי &c.  
also, גַּם; both...and also, גַּם...וְגַם.  
altar, (sacrifice).  
among, amongst, (midst).  
and, ו, § 15; both... and, וְ...וְ  
(also).  
angel, messenger, מַלְאָךְ 1.  
angry be, קָצַף; חָרָה, used im-  
pers.: he was angry לוֹ חָרָה.  
anger, אָף 2 (אֲנָף).  
anoint to, מָשַׁח; Messiah מְשִׁיחַ 1.  
another, אַחֵר; one another... אִישׁ  
אֶחָיו. See § 45.  
any, (all); not any, none, לֹא...כֹּל.  
appear to, *Niph.* of *see*.  
appearance, מְרֹאֵה, § 45.  
approach to, (draw near).  
arise to, קָם, § 40.  
ark, תִּבְנָה, (*e* firm).  
ark (of covenant), אָרוֹן 1.  
arm, זְרוּעַ *f.* (generally); pl. *im.* *ôth.*  
army, חֵיל § 41, (force).

<sup>1</sup> The figures 1, 2, 3 after nouns indicate the Declensions.

arrow, חץ 2. § 43.  
 as, באֲשֶׁר, בְּ.  
 ascend to, (go up).  
 ashamed be בּוֹשׁ, § 40.  
 ashes, דָּשָׁן 2. *i*.  
 aside turn to, סוּר, § 40.  
 ask to, שָׁאַל, § 36.  
 ass, he-ass חֲמֹר; she-ass אֲתוֹן 1.  
 assemble, קהל *Hiph.*; (gather).  
 assembly, עֵדָה 1., מִקְרָא.  
 atone to, כָּפַר *Pi.* (perf. in *e*);  
 pass. *Pu.*; for עָל.  
 avenge to, נָקַם; *Niph.* be avenged,  
 avenge oneself.  
 awake to, יָקַץ *perf.* unus.; *impf.*  
 קוּץ; *perf.* הִקְיִץ *Hiph.* of קוּץ.

## B.

bad, רָע 1. § 43.  
 bank, שֹׁפָה 1. (lip.)  
 bark to, נָבַח.  
 Baal, בַּעַל 2.  
 be to, הָיָה, § 45.  
 bear to, carry, נָשָׂא; (lift up).  
 bear to, bring forth, יָלַד; § 39.  
 be born, *Niph.*; beget, *Hiph.*;  
 a boy יָלַד 2., girl יָלְדָה 2.;  
 native land מוֹלְדָת, § 29. 2.  
 bear a, דָּב 2. § 43.  
 beast, חֵיָה (cattle).  
 beauty, יָפִי 2. § 45 (fair).  
 bed, מִטָּה (stretch); מִשְׁכָּב 1. (lie).  
 befall to, קָרָה; קָרָא.  
 before, (face).  
 beget to, (bear).  
 begin to, חָלַל *Hiph.* (הִחַל); pass.  
*Hoph.*; beginning תְּחִלָּה.  
 beguile to, נָשָׂא *Hiph.*

behind, (after).  
 behold, הִנֵּה, הִן 2. § 43; *behold*  
*I (me) הִנְנִי; behold we (us) הִנְנוּ.*  
 See § 49. Very often followed  
 by the *participle*.  
 believe to, אָמַן *Hiph.*; לֵ of pers.  
 belly גְּחוּן 1.; בֶּטֶן 2. *i.* (womb).  
 beneath, instead of, תַּחַת 2.; plur.  
 suff. תַּחְתִּי &c., rarely sing. ex-  
 cept תַּחְתָּם.  
 bereaved be, שָׁכַל *st.*  
 beside, אָצֵל, — *me* אֲצִלִּי, § 35. 2.  
 between, בֵּין 2., § 41; *between me*  
*and thee* וּבֵינָךְ; *between me*  
*and you* וּבֵינֵכֶם —.  
 beware to, *Niph.* of keep.  
 beyond, עֲבָר.  
 bind to, saddle, חָבַשׁ; אָסַר.  
 bird, fowl, עוֹף 2.; צִפּוֹר, pl. צִפּוּרִים.  
 bitter, to be, מָר *st.*, יָמַר § 42.  
 bitter, מָר 1., § 43.  
 bless to, בָּרַךְ *Pi.*; pass. *Pu.* § 36;  
 blessed, בָּרוּךְ; blessing בְּרָכָה 1.  
 blind, עוֹר 3.  
 blood, דָּם 1.; *pl.* blood shed; with  
 heavy suff. דְּמָכֶם.  
 blot out to, destroy, מָחָה; pass.  
*Niph.*  
 boil to, cook, בָּשַׁל *Pi.*  
 bone, עֶצֶם 2. *f.*; *pl.* *im* and *oth.*  
 book, סֵפֶר 2.  
 bosom, חֵיק 2., § 41.  
 both, שְׁנַיִם (two); with Suff. *both*  
*of us, we both* שְׁנַיִנוּ &c.  
 bottle, חֲמַת 2.  
 bow a, קָשַׁת 2. *f.*  
 bow down to, כָּרַע; trans. *Hiph.*  
 boy, (bear).



bread, לֶחֶם 2.  
 broad be, רָחַב *st.*; broad רָחַב 1.;  
 breadth רָחַב 2.  
 break to, שָׁבַר; *pass. Niph.*;  
 broken נִשְׁבַּר.  
 break down to, פָּרַץ.  
 break to (of day), עָלָה, day break  
 שָׁחַר 2.

breath, נְשָׁמָה 1.  
 brightness, נֹגַהּ 2.  
 bring to, *Hiph.* of *come*.  
 bring down to, *Hiph.* of *go*  
*down &c.*  
 bring out to, *Hiph.* of *go out*.  
 bring up to, rear, גָּדַל *Pi.*; (go up).  
 brook, נַחַל 2.  
 brother, אָח. See Table of Irreg.

## Nouns.

buck, he-goat, תָּיִשׁ 2., § 41.  
 build to, בָּנָה, § 44.  
 burn to, שָׂרַף; *pass. Niph.*; *with*  
*fire*, בָּאֵשׁ.  
 burnt offering, עֹלָה.  
 bury to, קָבַר; *pass. Niph.*; grave  
 קָבַר 2. *i.*, קְבוּרָה *b.* place.  
 but, כִּי; אִם, כִּי אִם § 21 *Ex.*  
 butler, מִשְׁקָה § 45; butlership  
*same* (drink).  
 buy to, acquire, קָנָה, (possess).  
 buy corn to, שָׁבַר.  
 by, (of cause), מִן, § 14.  
 by (beside) עַל § 49.

## C.

calamity, אֵיד 2., § 41.  
 calf, עֵגֶל 2.; *f.* עֵגְלָה, § 35.  
 call to, cry, קָרָא *dat.*; *he called him*  
*Adam* קָרָא לוֹ אָדָם; *he called his*

*name Adam* אָדָם אֶת־שְׁמוֹ אָדָם;  
*he was called Adam* אָדָם לֹא  
 קָרָא לוֹ אָדָם.  
 captain, שׂוֹר (prince).  
 to capture (a city), לָכַד.  
 carcass (corpse).  
 care take to, *Niph.* of *keep*.  
 cast to, throw, שָׁלַךְ *Hiph.*; *pass.*  
*Hoph.*  
 cast lots to, (fall).  
 cattle, בָּהֵמָה 1.; *cons. s.* 'בָּהָ;  
*c. pl.* 'בָּהָ.  
 cave, מְעָרָה 1., *â* (ô) firm.  
 cease to, חָדַל, *st.*; *he ceased speak-*  
*ing* חָדַל לְדַבֵּר.  
 cedar, אֶרְזוֹ 2.  
 chamber, חֲדָר 2 *m.*  
 change to, חָלַף *Pi.*  
 cheek, לְחָי 2., § 45.  
 cherub, כְּרוּב.  
 child, יָלַד 2.; עוֹלָל 1.; עוֹלָל 3.;  
*children of Israel* בְּנֵי יִשְׂרָאֵל  
 (son).  
 choose to, בָּחַר; *acc.*, בָּ.  
 city, עִיר 2. *f.*; *pl.* עָרִים.  
 clean be to, טָהַר *st.*; clean טָהוֹר 1.  
 cleave to, דָּבַק *st.*; *to* ב.  
 clothe oneself to, put on, wear,  
 לָבַשׁ *st.*, *acc.*; *clothe* (another)  
*with—*, *Hiph.*, *two accus.*  
 cloud, עָנָן 1.  
 cold, adj. קָר 1. § 43; noun קָר 2.  
 colt, עִיר 2. § 41.  
 come to, come in, enter, go in,  
 בּוֹא; bring *Hiph.*; *pass. Hoph.*;  
 entrance מְבוֹא 1.  
 comfort to, נָחַם *Pi.*; *pass Pu.*  
 command to, צוּה *Pi.*; *pass. Pu.*;  
 a command מִצְוָה 1.

commit to, entrust (oversee).  
 compassion, to have, רחם *Pi.*,  
 (pity).  
 conceal to, (hide).  
 conceive הָרָה; *impf.* יִהְרֶה; *vav*  
 cons. וַיִּהְרֶה.  
 confide to, trust, בָּטַח; *in* ב.  
 contend to, רִיב, § 40.  
 continually, תָּמִיד.  
 corn, דָּגָן 1.  
 corpse, carcase, נִבְלָה 1.  
 corrupt to, שָׁחַת *Hiph.* (*Pi.*); *pass.*  
*Niph.*  
 counsel to, advise, יָעַץ, *impf.*  
 יִיעֵץ; deliberate *Niph.*, *Hithp.*;  
 counsel עֲצָה 1., § 39.  
 count to, number, סָפַר; מָנָה, § 44.  
 count to, impute, reckon, חָשַׁב.  
 country the (field).  
 court a, חָצֵר 1. *c.*, pl. *im* and *oth.*  
 covenant a, בְּרִית *f.*; to make a  
 covenant—כָּרַת (cut); establish,  
 fulfil a—, —הִקִּים (arise).  
 cover to, כָּסָה *Pi.*; *pass.* *Pu.*; a  
 covering מִכְסָה, § 45.  
 cow, פָּרָה (ox).  
 create to, בָּרָא; *pass.* *Niph.*  
 creep to, רָמַשׁ, *impf.* *in o*; creep-  
 ing things, רָמָשׁ 2., *coll.*  
 cross to, pass over, by, עָבַר;  
*Hiph.*, bring over, make go  
 through &c.; a crossing, ford  
 מַעְבָּר 1.  
 cry to, (call).  
 cry out to, צָעַק, זָעַק; a cry  
 צִעְקָה 1.  
 cultivate to, (serve).  
 cunning, עָרוּם 1.

curse to, אָרַר; קָלַל *Pi.*  
 curse a, ban, חָרַם 2.  
 cut down to, cut, כָּרַת; *pass.* *Niph.*

## D.

darkness, חָשֶׁךְ 2.  
 dash in pieces, רָמַשׁ *Pi.*; *pass.* *Pu.*  
 daughter, בַּת 2. *i.*; *my d.* בָּתִּי &c.  
 plur. בָּנוֹת 1. Irreg. nouns.  
 day, יוֹם 2., § 41; pl. יָמִים, יָמִי.  
 dawn, day break, שָׁחַר 2.  
 death, מָוֹת § 41 (die).  
 deceive to, (beguile).  
 declare to, (tell); (hear); (count).  
 deep be, עָמַק *st.*; deep adj. עָמֹק 1.  
 Add. Note 5 First Decl.  
 deliberate to, (counsel).  
 delight in to, חָפֵץ *st.*; *impf.*  
 יִחַפֵּץ, *in pause* יִחַפֵּץ.  
 delight, pleasure, חָפֵץ 2., § 35;  
 delighting in, adj. חָפֵץ 1.  
 deliver to, נָצַל *Hiph.*; *pass.* *Niph.*  
 depart to, סוּר § 40.  
 descend to, יָרַד § 39.  
 desert, wilderness, pasture, מִדְבָּר 1.  
 desire to, חָמַד; *impf.* יִחַמַד (once  
 יִחַמַד) *pass.* *Niph.*; חָפֵץ *st.*  
 desolation, חֲרָבָה 2.  
 despise to, קָלַל; to be despised  
 קָל (Qal).  
 destroy to, שָׁחַת *Hiph.* (*Pi.*); *pass.*  
*Niph.*; שָׁמוֹד *Hiph.* *pass.* *Hoph.*;  
 (blot out).  
 die to, מוֹת; to kill, *Hiph.*, *Pōl.*;  
*pass.* *Hoph.*; dead מָוֹת *part.*;  
 death מָוֹת 2., § 41.  
 disease, sickness, חָלִי 2., § 45.  
 displeased, זָעַף 1.

divide to, **בָּרַל** *Hiph.*; pass. *Niph.*

do to, (make).

dog, **כָּלָב** 2.

door, **דְּלֶת** 2 *f.*

dove, **יוֹנָה** *f.* pl. *im.*

draw near to, approach, **קָרַב**;

*Hiph.* bring near, offer, present; **נָגַשׁ** *perf.* used in *Niph.*,

*Hiph.* bring near; near **קָרוֹב** 1.

dream to, **חָלַם**; *impf.* **יַחְלֹם**; a dream **חֲלוֹם**, plur. *oth.*

drink to, **שָׁתָה**; to give to drink,

water, **שָׁקָה** *Hiph.*; feast **מִשְׁתָּה**,

§ 45; a butler, cupbearer, **מִשְׁשָׁקָה**,

§ 45; cupbearer's office. *same.*

drunk be, **שָׁכַר** *st.*; strong drink

**שֵׁכָר** 1.

drive out to, **נָרַשׁ** *Pi.*, pass. *Niph.*

dry be, **יָבַשׁ** *st.*, § 39; **תָּרַב**; dry-

land **יַבְשָׁה** 1.

dumb, **אֵלֵם** 3.

dust, **עָפָר** 1.

dwell to, **יָשַׁב** § 39; **שָׁבַן** *impf.*

in *o*; *Hiph.*, to place; tabernacle

**מִשְׁכָּן**, pl. *oth* (*im*).

## E.

eagle, **נֶשֶׁר** 2. *i.*

ear, **אָזֶן** 2. *f.*, *du.*; give ear, hearken,

**הִאָּזִין** *Hiph.*, denom.; (hear).

earth, land, **אֲרֶץ** 2 *f.*

earthquake, **רָעַשׁ** (shake).

east, **קִדְמָה**; on the east of —

**מִקְדָּמָה**.

eat to, **אָכַל**, § 35; give to eat,

*Hiph.*; meat, food, (**אָכַל** 2.),

**מֵאָכַל** 2., **מֵאָכַל** 1.

edge, **פֶּה**, with the edge of the

sword **לָפִי חֶרֶב**. See Table of Irreg. Nouns.

eggs, **בֵּיצִים** 2., pl. *f.*, § 41.

Egypt, **מִצְרַיִם** *f.*, § 16. 1; Egyptian **מִצְרַיִת**, fem. *ית*—.

elder, **זָקֵן** 1., (aged); elder, comp.

= greater, (great).

embrace to, **חָבַק** *Pi.*

empty, **רִיקָם**.

end, **קֵץ** 2., § 43; latter end

**אַחֲרֵיתָא** *f.*

end, be ended, **תָּמָה** *st.* § 42; *Hiph.*,

to finish, complete; perfect,

**תָּמָה** 1., **תָּמִים** 1.

enemy, **אֹיֵב** 3.; enmity **אֵיבָה** 2.

enter to, **בָּאוּ**, **אָל**.

entrance, **מְבוֹא** 1.

escape to, **מָלַט** *Niph.*; rescue *Pi.*

establish to, *Hiph.* of **קָיַם** *arise.*

eternity, (ever).

evening, **עָרַב** 2 *c.*

ever, eternity, **עוֹלָם** 1., **עַד**; for ever

**הַרְרֵי עַ** *eternal hills* **לְעוֹלָם**;

never **לֹא . . . לַעַ**.

every, **כָּל**, every day **כָּל-יּוֹם**, (all);

they went *every man* to his

house **הִלְכוּ אִישׁ לְבֵיתוֹ**.

evil, adj. **רָע** 1., § 43; evil, *n.* **רָע**,

**רָעָה** 2., § 43; **אָוֶן** 2., § 41.

except, **כִּי אִם**.

extinguished be, **דָּעַף** *st.*

eye, **עֵין** 2. *f.* § 41. *du.*; pl. **עֵינֹת**

fountains.

## F.

face, faces, **פָּנִים** 1. *pl.*; before,

formerly **לְפָנַי**; before me

&c.; used both of time and place.

- fair, beautiful, **יָפָה** 1., § 45; beauty, fairness **יָפִי** 2.
- fall to, **נָפַל**, *impf.* in *o*, § 33; let fall, drop, cast (lots), *Hiph.*
- famine, (hungry).
- far to be, **רָחַק** *st.*; far, adj. **רָחוֹק** 1.
- fat **כֶּרִיא** 1.
- father, **אָב** irreg. See Table of Irreg. Nouns.
- fear to, **יָרָא** *st.*, § 39, *impf.* **יִירָא**; *inf.* **יִרְאֶה**; pass. *Niph.*; terrible **נִוְרָא**; fear **יִרְאָה** 2., **מוֹרָא** 1., § 38; fear **פָּחַד** 2.
- feast, (drink).
- feast, to hold a (religious), **הִגֵּג**, § 42, a (religious) feast **תַּג** 2., § 43.
- feed to, **רָעָה**; shepherd **רָעָה**.
- field, **שָׂדֵה** 1., § 45, pl. *ôth* (*im*).
- fierceness, (heat), **הָרוֹן**.
- fight to, **לחם** *Niph.*; with, against **ב**; for **ל**; battle, war **מִלְחָמָה**, **מִלְחָמַת**, § 29. 2.
- fill to, (be full).
- find to, **מָצָא**; pass. *Niph.*
- fine, **דָּק** 1., § 43.
- finish to, **כִּלָּה** *Pi.*; pass. *Pu.* (be ended).
- fire, **אֵשׁ** 2. *f.*, § 43.
- firmament, expanse, **רָקִיעַ** 1.
- first, former, **רִאשׁוֹן**; at first **בְּרִאשׁוֹנָה**.
- fish, **דָּג**, **דָּגָה** 1., § 18. 3.
- flame, **לְהָבָה** 1.
- flee to, **בָּרַח**; **נוֹם**; to put to flight. **הִנִּים** (*Hiph.*); a refuge **מָנוֹם** 1., § 41.
- flesh, **בָּשָׂר** 1.
- fling to, (cast).
- flock, **צֹאן** 2.; **עֶדְרָר** 2.
- flood (of Noah), **מַבּוּל**.
- foe, **אֹיֵב** (enemy).
- food, **אֲכָלָה** (eat).
- fool, **נָבָל** 1.; **אֲוִיל**; folly **אֲוִלָּת** 2.
- foot, **רֶגֶל** 2. *f.*
- for, conj. **כִּי**.
- force, forces, army, **חַיִּל** 2., § 41; also, wealth, valour.
- ford to, (to cross).
- ford a, **מַעְבָּר**.
- forget to, **שָׁכַח**; pass. *Niph.*
- fork, **מִזְלַג** 3.; pl. **מִזְלָנוֹת**.
- form to, **יָצַר**, § 39; *impf.* **יִיצַר**.
- forsake to, **עָזַב** (leave).
- four, § 48; fourth, *ib.*
- fowl, (bird).
- friend, **רֵעָה**, § 45.
- frog, **צַפְרֹדֵעַ** 3., § 30.
- from, out of, prep. **מִן**, § 49.
- fruit, to bear, be fruitful, **פָּרָה**; fruit **פְּרִי** 2., § 45.
- full be, **מָלֵא** *st.*; of, acc.; be filled with, *Niph.*, acc.; to fill (a thing with) *Pi.*, two acc., § 38; full, fulness, **מָלֵא**; full, adj. **מָלֵא**.

## G.

- gain to (property), **רָכַשׁ**; gain, property **רְכוּשׁ**.
- garden, **גַּן** 2., § 43.
- garment, **בְּגָד** 2. *i.* See note p. 17; **שִׁמְלָה** 2.
- gate, **שַׁעַר** 2.
- gather to, **אָסַף**, § 34; assemble,

- gather themselves, and pass. *Niph.*; קבץ *Pi*.  
gazelle, (beauty), צבי 2. *i.*, § 45.  
generation, דור 2., § 41, pl. *îm*,  
*ôth*.  
genealogies, history, תולדות pl. *f.*  
(bear).  
Gentiles, גוים גוי nation.  
girl, (bear), (lad).  
give to, נתן, § 33; *dat.*; gift  
מתן 1.  
glad be, (joyful).  
glorify to, כבד *Pi*. (be heavy);  
glory כבוד 1.  
go to, הלך, § 39; walk, *Hithp.*  
go down, ירד § 39; *Hiph.* bring  
down; pass. *Hoph.*  
go in, בוא, § 40; bring in, *Hiph.*,  
pass. *Hoph.*; followed by ב,  
אל, acc.  
go out, יצא, § 38, 39; bring out,  
*Hiph.*; pass. *Hoph.*; of מן, out-  
going, exit מוצא 1., § 38.  
go up, עלה; bring up, *Hiph.*; an  
ascent מעלה, § 45.  
let go to, שלח *Pi*.  
God, אלהים pl. (sing. in poetry  
אלוה); with insep. prepp. לא  
&c., but מא.  
gold, זהב 1.  
good be, pleasing, agreeable, טוב  
*perf.*; *impf.* ייטב; do good to,  
do right, *Hiph.*; well, very  
היטיב inf. abs. § 39.  
good, adj. טוב; good, goodness,  
the best טוב 2., מיטב 1.  
govern to, rule, *over*, משל, ב;  
(king).  
grass, דשא 2.; עשב 2.; to sprout  
grass (young) הרשיא *Hiph.*  
*denom.*  
grave, (bury).  
great be, grow, גדל *st.*; bring up  
(a child) *Pi.*; magnify, *Hiph.*  
(*Pi.*); — oneself, *Hithp.*; great  
גדול 1.; greatness גדל 2.; great  
רב 1., § 43, pl. many.  
greyhairs שיבה.  
groan to, אנה *Niph.* § 34.  
ground, ארמה 1.  
grow up, (be great).  
grow, of grass, (grass); (sprout).  
guilty be, אשם *st.*; suffer, be  
punished (as guilty) *Niph.*,  
guilty, *part.*; guilt אשם 1.,  
עון 1.  
  
**H.**  
Hades (She'ol).  
half, חצי 2., § 45.  
halt to, be lame, צלע.  
hand, יד 1. *f.*, § 18; *your* —  
ידכם.  
hang up to, יקע *Hiph.*, הוקיע.  
happen to, to, (befall).  
hard be, קשה; harden, *Hiph.*;  
hard, severe קשה 1.; (heavy).  
hate to, שנא, § 38; hatred  
שנאה 2.  
head, ראש, § 41. pl. ראשים.  
heal, רפא; pass. *Niph.*  
hear, hearken, obey, שמע; make  
be heard, declare, *Hiph.*; (ear);  
rumour, report שמע 2.  
heart, לבב 1., לב 2., § 43 (pl.  
*ôth* in both).

heaven, heavens, שָׁמַיִם 1. pl.  
 heavy be, כָּבֵד *st.*; make heavy,  
 harden; (honour, glorify) *Pi.*;  
 heavy, כָּבֵד 1.  
 Hebrew, עֲבָרִי, fem. יָהּ— &c.  
 heifer, עֲגֵלָה 2.  
 help to, עָזַר; help עָזַר 2., § 35.  
 hero, mighty man, גִּבּוֹר.  
 hide to, סָתַר pass., reflex. *Niph.*;  
 act. *Hiph.*; חָבַא pass., reflex.  
*Niph.*, *Hithp.*; act. *Hiph.*  
 high be, רוּם; lift up, *Hiph.*; high,  
 lofty רָם 1. *part.*  
 hill, mountain, הַר 2., § 43.  
 history, (genealogies).  
 hither, here, adv. הֵלָּא.  
 ho! הוּי.  
 holy be, קָדַשׁ *st.*; sanctify *Pi.*;—  
 oneself *Hithp.*; holy, saint  
 קְדוּשׁ 1.; holiness קָדַשׁ 2.; holy  
 place, sanctuary קָדַשׁ, מִקְדָּשׁ 1.  
 honey, דְּבַשׁ.  
 horn, קַרְנִי 2. *f.*  
 horse, סוּם 2.; mare, cavalry, *f.*  
 host, army, time of service צְבָא  
 1. pl. *ôth.*  
 hot be, חָם *st.*; hot חָם 1., § 43;  
 heat חָם 2.  
 house, בַּיִת 2., § 41.; home בְּיַתָּה;  
 pl. בָּתַיִם.  
 how! מָה; אֵיךְ.  
 howl to, יָלַל *Hiph.*, § 39.  
 hungry be, רָעַב *st.*; hungry, רָעַב;  
 hunger, famine רָעַב 1.  
 hunt to, צוּד; venison צִיד.  
 husband, (man).

## I.

if, אִם.  
 ill, (evil).  
 image, צֶלֶם 2.  
 imagination, יָצַר 2. (form).  
 impute to, reckon, חָשַׁב.  
 in, prep. ב, § 14; into, ב, אֵל.  
 increase to, רָבָה.  
 inhabit to, יָשַׁב § 39; inhabitant,  
 יָשָׁב.  
 inherit to, יָרַשׁ § 39, dispossess  
*Hiph.*; נָחַל, give to inherit,  
*Hiph.*  
 iniquity, אָנוּן 2., § 41; (evil, guilt).  
 innocent, נָקִי 1., נְקִיא.  
 inside, midst, heart, קָרֵב 2. *i.*;  
*within the city* הָעִיר בְּקִרְבָּה; — *me*  
 בְּקִרְבֵי (midst).  
 instead of, תַּחַת (beneath).  
 Israel יִשְׂרָאֵל.

## J.

Jehovah, יהוה; perhaps יְהוָה;  
 usually read אֲדֹנָי.  
 Jerusalem, יְרוּשָׁלַם.  
 journey to, נָסַע; journey מַסָּע 1.  
 joyful be, rejoice &c., שָׂמַח *st.*;  
 glad, joyful, *part.*; gladness,  
 joy שְׂמֵחָה 2., also, גִּיל verb  
 and noun, § 40—41.  
 Judah, יהודה.  
 judge to, שָׁפַט; to litigate, im-  
 plead one another *Niph.*; a  
 judge, *part.*; judgment מִשְׁפָּט 1.  
 just be, righteous &c. צָדִיק *st.*;  
 justify *Hiph.*;—oneself, *Hithp.*;  
 just, righteous צָדִיק; righte-  
 ousness צָדִיק 2. *i.*, צְדִיקָה 1.

## K.

keep to, watch, שָׁמַר; keep oneself, take care, beware, *Niph.*; watchman, *part.*; watch מִשְׁמָר 1.; watch, charge, מִשְׁמָרָה, מִרְתָּ— § 29.

key, מִפְתֵּחַ 3 (open).

kid, גִּדִּי, § 45.

kill to, הָרַג; *Hiph.* of *die* (הָמִית).

kindle to, *Hiph.* of יָצַת; יָקַד, § 39.

king be, rule מָלַךְ, *over* עַל, ב, עַל; make one king *Hiph.*; pass. *Hoph.*; a king מָלֶכֶךְ 2.; queen מַלְכָּה 2.; kingdom מַמְלָכָה &c., § 29. 2.

kiss to, נָשַׁק, *impf.* in *a*, (also *o*); *dat.*; a kiss נִשְׁקָה.

kneel to, כָּרַךְ *st.*; to make (a beast) kneel, *Hiph.* The other parts in sense of "bless"; (bless); knee כָּרְךָ 2. *i.*, *f. du.*

know to, יָדַע, § 39; *impf.* יָדַע, *imp.* יָדַע, *inf. cons.* יָדַעַת; pass. *Niph.*; inform, make known, *Hiph.*; pass. *Hoph.*; knowledge, יָדַעַת 2.

## L.

lad, נַעֲרָה 2.; girl, damsel, *f.* נַעֲרָה 2.

ladder, סֻלָּם.

lady, mistress, גַּבְרֵת 2. *i.* See § 29. 2.

lance, רֶמַח 2.

land, (earth).

last, אַחֲרוֹן, (after).

law, instruction, תּוֹרָה, (teach).

leaf, עֵלֶה 1., § 45.

lean to, rest, press, act. קָמַךְ; oneself, *Niph.*; שָׁעַן *Niph.*; upon עַל.

learn to, לָמַד *st.*; make learn, teach, *Pi.*, two *acc.*

leave to, abandon, עָזַב; pass. *Niph.*

leave off to, stop, (cease).

left (over) be, remain, שָׁאַר; to leave over, let remain, *Hiph.*; pass. *Niph.*

left (hand), שְׂמֹאל.

length, (long).

leopard, נִמְר 1.

lest, conj. פֶּן, joined with *impf.*

lick to, לָקַק.

lie down to, lie, שָׁכַב *st.*; a bed מִשְׁכָּב 1.; to lie down (of beasts) רָבַץ *st.*; a stall, resting place מְרַבֵּץ 3., § 30.

lie to (speak falsely), כּוֹב *Pi.*; a lie כְּבוֹב 1.

life, (live).

lift up to, bear, נָשָׂא (high).

light be, shine, אָוַר, *perf.* in *o*; give light, *Hiph.*, § 40; light אָוַר 2.; luminary, light מְאֹר 1., pl. *ôth* (*im*).

light be, swift, קָל *st.*, § 42; to curse, *Pi.*; lighten, *Hiph.*; light, swift קָל 1., § 43.

like, prep. כִּי. § 14.

lion, אַרְי 2., § 45; young lion כַּפִּיר.

lip, edge, shore, שֵׁפָה 1. *du.*

listen to (hear), אָל, כִּי.

little be, קָטַן *st.*, § 22; little קָטַן 1., קָטָן 1. — the first form is not inflected (*once* in cons.),

- the second is inflected קטנה &c. See Add. Notes.
- little a, some, a few מעט; a little water, food &c. מ' מים, אכל; a few people מ' מתי &c.
- live to, חייה, § 45; living חי (from root *doub.* 'Ay.); life חי chiefly pl. חיים; living creature, beast חיה.
- lofty be גבה *st.*; lofty, high גבה 1; loftiness, height גבה 2.
- long be, ארך *st.*; to prolong *Hiph.*; long *part.* only in cons. ארך (see Add. Notes to first decl.), ארך 1. infl. ארבה (see Add. Notes); length ארך 2.
- look to, נבט *Hiph.*
- lord, ארון 1.; takes pl. suff., except in 1st pers. s. where it admits sing. also (and rarely in 1 p. pl.); Lord יהוה.
- lot, גזרל 1., pl. *δth.*
- loud, גדול (great).
- love to, אהב *st.*, § 34; love אהבה *inf. cons.*
- low be, שפל *st.*; low שפל; to bring low *Hiph.* of שפל or כרע.
- M.**
- maid, שפחה 2.; אמה 1., pl. irreg. אמהות, see Table of Irreg. Nouns.
- magnify to, (be great).
- make to, do, עשה; pass. *Niph.*; to make one thing into another, two accus.; work, deed מעשה, § 45; פועל *poet.*; a work פועל 2.
- male, זכר 1.
- man, husband, איש; man, man-kind אדם.
- manner, דרך 2., משפט 1.
- mantle, מעיל; אדרת, § 29. 2.
- many be, increase, רבה; increase to, act. *Hiph.*; many רב 1., § 43.
- mare, (horse).
- matter, (word).
- measure to, קודד, § 42.
- meat, (eat).
- meet to, קרא; *infin. cons.* קראה, to meet him לקראתו &c.
- melt to, מוג, and *Niph.*
- memory, זכר 2.
- mention to, *Hiph.* of remember.
- merciful to be, רחם *Pi.*, acc. תנן; mercy, loving kindness חסד.
- messenger, (angel).
- midst, תוך 2., § 41; within the house—בתוך; (inside).
- mighty man, (hero).
- minister to, שרת *Pi.* (serve).
- mischievous, אסון.
- missile (send).
- mistress, (lady).
- month, חדש 2., (new).
- moon, ירח.
- more, (still), עוד.
- morning, בקר 2.
- morsel, fragment, פת 2. *i. f.* § 43.
- mother, אם 2., § 43.
- mountain, (hill).
- mourn to, ספד; אבל *st.*; mourning מקפד 3.
- mouth, edge, פה. Table of Irreg. Nouns.
- much, רב 1., § 43; (many).



**N.**

naked, עירם pl. עירמים, Add.  
 Notes; nakedness, ערונה 2.  
 name, שם 3.; pl. שמות.  
 narrate to, סַפַּר *Pi*.  
 nation גוי (people).  
 native land, מולדת 2. (bear).  
 near, קרוב 1., (draw near).  
 neck, צנאר 1. *sing* and *pl*.  
 new, תָּרַשׁ 1.  
 night, לַיַּל 2., § 41, usually לַיְלָה 2.  
 no, not, לא direct; אַל subjective;  
     no, none אֵין 2.  
 not to, לִבְלִתִּי *inf*.  
 north, צָפוֹן 1.  
 now, עֵתָה.  
 number to, מְנָה; (count).  
 nurse, מִינְקָתָה 2. *i.* § 29.

**O.**

oath, שָׁבוּעָה (swear).  
 offer to, *Hiph.* of קרב *draw near*.  
 offering, קָרְבָּן; meat—(i. e. blood-  
     less) מִנְחָה; drink—גִּסְקֵה 2 *i.*;  
     burnt—עֵלָה.  
 ointment, שָׁמֶן 2.  
 old, (elder, aged).  
 olive, זַיִת 2., § 41.  
 on, upon, ב, עַל. §§ 14. 49.  
 one, § 48; one—another, § 45  
     (friend), (brother).  
 only, אַדְּכָה, רַק.  
 open to, פָּתַח; pass. *Niph.*; door  
     פָּתַח 2. *i.*; key מִפְתָּח 3.; to  
     open (of eyes) פָּקַח; pass. *Niph.*  
 oppress to, לָחַץ, עָנָה *Pi*.  
 or, או; אִם, אִם in interrogative  
     or indirectly interr. sentences,

—shall we go or shall we for-  
 bear? אִם נִהְיֶה—הַנְּלֶה;  
     or no, or not אִם לֹא.  
 other, אַחֵר, pl. אַחֵרִים.  
 out, out of, מִן.  
 out at, in at, פָּעַד (properly “in-  
     terval” “distance“).  
 outside, חוּץ; to the outside הַחוּצָה;  
     on, at, the outside of the house  
     מחוץ לַבַּיִת.  
 over, upon, עַל.  
 overflow to, overwhelm. שָׁטַף.  
 oversee to, visit, פָּקַד; commit,  
     entrust, *Hiph.*; an overseer  
     פִּקְדָּיִם 1.  
 ox, פָּר 2., § 43; cow, fem.; שׁוֹר  
     § 41.

**P.**

pain, חֲלִי 2., § 45; מְכָאֵב.  
 palace, הַיְקָל 1. pl. *im* (*ôth*).  
 palm, (hand), פֶּה 2., § 43.  
 pass by, עָבַר (cross).  
 passover, פֶּסַח 2.  
 pasture, מְדָבָר (desert).  
 path, נְתִיב 1.  
 pay to, שָׁלַם *Pi*.  
 people, עַם 2., § 43.  
 perfect, תָּמַם 1., § 43; תְּמִימִים 1. (be  
     ended).  
 perish to, אָבַד, § 35; destroy.  
     *Pi., Hiph.*  
 permit to, נָתַן *acc.*  
 pit, prison, בּוֹר 2., § 41. pl. *ôth*.  
 pity to, הֲנִין, § 42.  
 place to, שָׁיַת, שָׁיַם; (set), (dwell).  
     (rest).  
 place a, מָקוֹם *t., pl. ôth:* (arise).

plague, נִגַּע 2.; מִכָּה.  
 plain, שְׁפֵלָה.  
 plant to, נָטַע; a plant נֹטַע 2 *i*.  
 play to, sing &c., זָמַר *Pi*.  
 plead with to, רִיב, בָּ, עָם, § 40.  
 plough to, הִרְשָׁה.  
 plunder to, בָּזַז, (spoil); (take).  
 poor, אֶבְיוֹן, דָּל 1., § 43.  
 possess to, יָרַשׁ, קָנָה; possessor  
 קָנָה; possession מִקְנָה, § 45.  
 pot, סִיר, pl. *ôth*.  
 pour out, שָׁפַךְ (spill).  
 powerful, עָצוּם 1.  
 prayer, תְּפִלָּה.  
 precept, פְּקוּד, (oversee).  
 prey, מַלְקוּחַ (take).  
 presence, in of, לְפָנָי (face).  
 priest, כֹּהֵן 3.  
 prince, שָׂר, 2., § 43.  
 prolong to, *Hiph.* of אָרַךְ *be long*.  
 promise to, אָמַר: *infin.*  
 prophesy to, נָבֵא *Niph.*, (*Hithp.*);  
*concerning*, ל, עַל; prophet  
 נְבִיא 1.  
 prove to (try), צָרַף, בָּחַן.  
 proverb, מִשָּׁל 1.  
 punished be, *Qal*, *Niph.* of אָשַׁם  
*be guilty*.  
 pursue to, רָדַף.  
 put on, wear, לָבַשׁ *acc.*; to clothe,  
 dress with, *Hiph.*, *two acc.*, § 38.  
 put out to, (the hand), שָׁלַח.  
 put to, place, set, גָּתַן.

## Q.

queen מַלְכָּה 2.  
 quiet, שָׁאַן.  
 quiet become, שָׁתַק, *impf. o.*

## R.

rain to, מָטַר *Hiph.*; rain מָטַר 1.  
 ram, אֵיל 2.  
 ransom, כָּפַר 2., (atone).  
 read to, קָרָא.  
 rebel, revolt to, פָּשַׁע; *against* ב.  
 receive to, לָקַח, § 33.  
 redeem to, גָּאֵל, פָּדָה; redemption  
 גְּאוּל; redeemer גְּאוּל.  
 refrain to, רָחַק *st.* (far).  
 refresh to, סָעַד.  
 refuge, (flee), (trust).  
 regard to, שָׁעָה, אָל, (look).  
 reign to, (king).  
 rejoice to, (joyful be).  
 remember to, זָכַר; *pass. Niph.*;  
 call to remembrance, mention,  
*Hiph.*; memory זָכַר 2.  
 remove to, סוּר *intrans.*; *Hiph.*  
*trans.*  
 rend to, קָרַע.  
 repent to, נָחַם *Niph.* נָחַם.  
 report, שָׁמוּעָה (hear).  
 rescue to, (escape); (deliver).  
 rest to, שָׁבַת; make cease, *Hiph.*;  
 נָחַת; give rest, *Hiph.* הִנִּיחַ *dat.*;  
 place, set, *Hiph.* הִנִּיחַ; resting-  
 place מְנוּחָה, מְנוּחָה, § 41;  
 sabbath שְׁבֻת 1.  
 restore to, (return).  
 return to, שׁוּב; restore *Hiph.*,  
*Pôl.*; return תְּשׁוּבָה.  
 reveal to, גָּלָה.  
 review to, פָּקַד, (oversee).  
 rib, side, צִלְעַת *f.* 1.; pl. *ôth* (*im*).  
 riches, חֵיל 2 (force); rich עָשִׂיר.  
 ride to, רָכַב *st.*; to make ride,

- set on a horse &c., *Hiph.*;  
chariot רָכַב 2. *i.*, מְרַכְבֵּה.
- riddle, חִידָה.
- righteous be, (just).
- rise to, קוּם.
- rise early to, *Hiph.* שָׁכַם.
- rise to (of star &c.), וָרָח; rising,  
shining וָרָח 2.
- river, נָהָר 1. pl. *ôth* and *îm*;  
יָאֵר (mainly of Nile and its  
branches).
- roll to, גָּלַל *Qal*, *Hiph.*; pass.  
*Niph.*
- rule over to, (govern).
- rumour, (report).
- run to, רוּץ; make run, bring  
hastily, *Hiph.*; runner, post,  
רָץ 1.
- S.**
- sabbath, (rest).
- sacrifice to, זָבַח; sacrifice זָבַח  
2. *i.*; altar מִזְבֵּחַ 3., pl. *ôth*  
(offer, offering).
- saddle to, (bind).
- saint, (holy).
- sake of, for, "בְּעֵבוֹר פִּי — of me  
גָּלַל, עֵבַר; see בְּעֵבוֹרֵי  
in Lex.
- salt, מָלַח 2.
- salvation, (save).
- sanctify to, (holy).
- sanctuary, (holy).
- sand, חוּל 2., § 41.
- satisfied be, שָׂבַע *st.*, with, acc.;  
to satisfy with, *Hiph.*, two *acc.*,  
§ 38; satisfied, שָׂבַע 1.; fulness  
שָׂבַע 2, שָׂבַע 1.
- save to, יָשַׁע *Hiph.*, הוֹשִׁיעַ; pass.  
*Niph.*; salvation, safety יָשַׁע  
2.; יִשְׁעָה.
- say to, promise, אָמַר, § 35.
- scattered be, פוּץ (impf.); to  
scatter, *Hiph.*; pass. *Niph.*
- sceptre, tribe, rod, שִׁבְטָה 2.
- scribe, סָפַר 3. (count).
- sea, יָם 2., § 43, *cons.* יָם, יָם, and  
יָם (only in יָם-סוּפִי).
- see to, רָאָה, § 44—45; pass.  
*Niph.*; shew, let see, *Hiph.*, two  
*acc.*; seer, רָאָה; sight, aspect,  
face מְרַאָה.
- seed, זָרַע 2., (sow).
- seek to, enquire at, דָּרַשׁ; pass.  
*Niph.*
- seek to, בָּקַשׁ *Pi.*
- sell to, מָכַר; pass. *Niph.*
- send to, שָׁלַח; send away, loose,  
*Pi.*; a missile שָׁלַח 2. *i.*
- serpent, נָחָשׁ 1.
- serve to, till, עָבַד; pass. *Niph.*;  
enslave, *Hiph.*; servant עָבַד 2.;  
service עֲבָדָה; to serve = min-  
ister (mainly in sacred things)  
שָׂרָה *Pi.*
- set to, נָתַן, שָׂם, שָׂתָה *Hiph.*,  
*Pôl.*; pass. *Niph.*, (place).
- seven, seventh, § 48.
- shadow, צַל 2., § 43.
- shake to, רָעַשׁ; trans. *Hiph.*; an  
earthquake רָעַשׁ 2.
- shave to, גָּלַח *Pi.*; *Hithp.*
- shed to, (spill).
- Sheol, hades, שְׁאוֹל.
- shepherd, herdsman, רָעָה (feed).
- shine to, אָוַר.

- shore, (lip).  
short, קָצֵר 1.  
shoulder. שֵׁשֶׁם 2. *i*.  
shut to, סָגַר; pass. *Niph.*  
sick be to. חָלָה; sickness חָלָה.  
side, end, יָרְכָה (? יָרְכָה). *du.*  
(once *sing.*); in *cons.* kaph has  
*Dag.*  
silent be, דָּם *st.* (*impf.* also in *o*).  
silver, כֶּסֶף 2.  
simple one a. פְּתִי 2., § 15.  
sin to, חָטָא; sin חָטָא 2., חֲטָאת;  
sinner (*sing.*) חָטָא *part.*, חָטָא  
(used in *plur.*).  
sing to, שָׁר; a song שִׁיר and  
*fem.*  
sister, אָחוֹת 1. Irreg. nouns.  
sit to, dwell, יָשַׁב, § 39; make  
to sit, place, *Hiph.*; pass.  
*Hoph.*; a seat מוֹשֵׁב 1.  
slay to, הָרַג (die).  
slaughter to, שָׁחַט.  
sleep to, יָשַׁן *st.*; sleep, slumber  
נָוֵם; sleep heavily רָדַם *Niph.*;  
sleep שָׁנָה 1., תְּנוּמָה; heavy  
(ecstatic) sleep תְּרַדְמָה, *e* firm.  
smell to, רוּחַ *Hiph.*; smell רִיחַ 2.  
smite to, נָגַף; pass. *Niph.*; נָכַח  
*Hiph.* הִכָּה, pass. *Hoph.*; נָגַע;  
stroke, defeat מִגְפָּה מִכָּה,  
נָגַע 2. *i*. (The word מִכָּה is  
of general use, the other  
two very commonly of divine  
plagues.)  
smoke עָשָׁן 1.  
snare, פַּח 2., § 43.  
sole (of foot), palm, כַּף 2 *f.*.  
§ 43.  
some, (a little); מֵן partitive.  
son, בֵּן 3. Irreg. nouns.  
sore. רָע (bad).  
sorrow, heaviness, יָגוֹן 1.  
soul, נַפְשׁ 2. *f.*  
south, נֹגֵב 2.  
sow to, זָרַע; bear seed, *Hiph.*;  
seed זָרַע 2.  
speak to, דָּבַר *Pi.* (*perf.* in *e*); a  
word, thing דְּבָר 1.; *everything*  
בְּלִי דְבָר, *nothing* כָּל ד'—לֹא,  
or ד'—לֹא.  
spill to, שָׁפַךְ; pass. *Niph.*  
spirit, wind, רוּחַ *f.* 2.  
spoil to, plunder, שָׁלַל; spoil  
שָׁלַל 1.  
spread to, spread out (hands).  
פָּרַשׁ; יָצַע *Hiph.*, § 39. 3.  
sprout to, צָמַח; make to sprout,  
*Hiph.*; sprout, branch צָמַח 2.  
*i.*: (grass).  
staff, מַקְל 3., *pl.* *ôth.*  
stall, lair, מְרִפֵּץ 3., (lie down).  
stand to, עָמַד; set up, *Hiph.*;  
קָוִים.  
steal to, גָּנַב *Qal* and *Pi.*; pass.  
*Pu.*, *Niph.*; thief, גַּנֵּב, *â.*  
star, כּוֹכֵב 1.  
still, yet, more, עוֹד; *suff.* as אֵין,  
see § 49; *still alive* עוֹד חַי;  
(again).  
statute (command); חֻק 2., § 43,  
*fem.* חֻקָּה; (precept).  
stone, אֶבֶן 2.  
stranger, sojourner, גֵּר 1., § 41;  
strange, foreign נֹכְרִי (*nokhrî*).  
street, חוּץ 2.; *pl.* *ôth*; שׁוּק 2.;  
רְחֹב, *f.* *pl.* *ôth.*

strength, (strong).  
 stretch to, נָמָה, also *Hiph.*; (put out); a bed מִטָּה.  
 strip to, פָּשַׁט *Hiph.*  
 strong be, הָזִק *st.*; אָמַץ *st.*; strengthen *Pi.*; עָצַם *st.*; strong הָזִק, עָצַם; strength, הָזִק and *fem.*; עָז 2., § 43; כָּח 2., § 43.  
 strive to, plead, רִיב, § 40, strife, plea רִיב 2.. מְרִיבָה.  
 suck to, נָקַק § 39; suckle, give suck, *Hiph.*; nurse, *part. Hiph.*, see § 29.  
 suffer to, punishment, (be guilty): to suffer pain כָּאַב *st.* (pain).  
 sun, שָׁמֶשׁ 2.  
 swarm to, שָׂרַץ; *with acc.*; a swarm שָׂרַץ 2.  
 swear to, שָׁבַע *Niph.*; oath שְׁבוּעָה.  
 sweat, זָעָה *f.*  
 sweet be, מָתַק *st.*; sweet מְתוֹק 1., *inflect.* מְתוֹקָה.  
 sword, חֶרֶב 2., *f.*  
 sycamores, שִׁקְמִים.

## T.

tabernacle, מִשְׁכָּן (dwell).  
 take to, לָקַח; *pass. Niph.*, *Pu.*, § 33; prey, plunder מִלְקוּחַ; take (capture in war &c.) לָכַד; *pass. Niph.*  
 tall, גָּבִיחַ (great). *Cons.* גָּבַח.  
 tambourine, תָּף 2., § 43.  
 taste to, טָעַם; taste, sense טָעַם 2.

teach to, (learn), יָרָה *Hiph.*, הוֹרָה; law, instruction תוֹרָה.  
 tell to, נָגַד *Hiph.*; *pass. Hoph.*; (count), (say), (speak).  
 temple, הַיְכָל (palace).  
 tent, אֹהֶל 2.; pl. אֹהֳלִים.  
 terrible, נוֹרָא (fear).  
 testify to, עִיד *Hiph.*; witness עֵד.  
 that, conj. כִּי; in order that לְמַעַן with *inf.* *cons.*, or *imperf.*; that is very often expressed by *vav consecut.*  
 then, of time, אָז; then of transition in thought, ו simple and *consecut.*  
 thence, (there).  
 there, שָׁם; thither שָׁמָּה; thence מִשָּׁם; where, whence &c. (who).  
 there is (was), יָשׁ; — water יֵשׁ מַיִם; I have יֵשׁ לִי &c.; there is (was) not, אֵין, there is no water — אֵין; *suff.*, see § 49.  
 therefore, עַל־כֵּן.  
 thief (steal).  
 thigh, יָרֵךְ 1.; *cons.* יָרֵךְ. See Add. Notes to first declens.  
 thing, (speak).  
 thither, (there).  
 thorn, קוֹץ 2.  
 thought, מַחְשָׁבָה, § 29. 2 (count), *cons.* pl. מַחֵ.  
 thresh דָּוַשׁ; threshing-floor גֶּן 2., pl. *ôth.*  
 threshold, סף 2. *i.*, § 43 Rem.  
 throne, seat, כִּסֵּא 3., pl. *ôth.*  
 thus, כֹּה.  
 tidings, to bring, preach בִּשְׂר *Pi.*

till, cultivate. (serve).  
 till, until, prep. עַד; conj. עַד  
 אֲשֶׁר with *perf.* or *impf.* ac-  
 cording to sense. *Suff.* § 49.  
 time, עַת 2., § 43; time (*fois*,  
*mal*) פַּעַם 2. gen. *fem.*, plur.  
 יָמ, (prop. *step.*); twice פַּעַמַּיִם,  
 three times שְׁלֹשׁ פַּעַמַּיִם.  
 tingle to, צַל, § 42.  
 together, יַחַד, יַחְדָּו.  
 to-morrow, מָחָר.  
 tongue, לְשׁוֹן 1. gen. *fem.*, pl.  
*ôth*.  
 touch to, נָגַע, ב;.  
 tower, מִגְדָּל 1. pl. *im* and *ôth*.  
 transgress, פָּשַׁע; *against*, ב; trans-  
 gression פְּשָׁע 2. *i*.  
 tread to, רָמַם.  
 tree, עֵץ 1.; wood, *pl.* and  
 עֲצָה.  
 tremble to, רָגַז *st*.  
 tribe, (sceptre).  
 trust to, to flee for refuge to,  
 חָסָה, ב; a place of refuge  
 מַחְסָה; (confide), (flee).  
 to try (as silver), צָרַף, בָּתֵּן; to  
 try, prove, tempt נָסָה *Pi*.  
 turn to, overturn, turn into,  
 הִפְךָ; pass. *Niph.*; (return).  
 turn aside to, סוּר.  
 twins, תְּאֵמִים.  
 two, § 48; they two, both of  
 them, שְׁנֵיהֶם &c.; the second  
 time, שְׁנִית

## U.

under, (beneath).  
 unless, לֹא־לְיָ (usually *perf.*).  
 until, עַד, עַדְיָ &c.; (till). § 49.  
 unto. אֶל, אֶל־יָ &c., § 49.  
 upright, יָשָׁר 1.  
 upon, עַל; *suff.* § 49.  
 upwards, מַעְלָה, see עלה in Lex

## V.

valley, בְּקָעָה 2., נַחַל 2., גֵּיא 2.  
 valour, תִּל 2 (force), § 41.  
 vain, empty, רִיק, רִיק; vanity  
 שׁוּא, רִיק.  
 vengeance, נִקְמָה 1. (avenge).  
 venison, צִיד 2., § 41.  
 very, מְאֹד (prop. a noun).  
 vine, גֶּפֶן 2.  
 vineyard, כַּרֶם 2.; vinedresser  
 כָּרֵם 3.  
 violence, wrong, חָמָס 1.  
 virgin, בְּתוּלָה.  
 vision, מְרָאָה (see).  
 visit to, (review), (oversee).  
 voice, קוֹל 2.  
 vow to, נָדַר; a vow נֶדֶר 2.

## W.

walk to, *Hithp.* of *go*.  
 wall, חוֹמָה.  
 wander to, wave, tremble, נוּע;  
 a wanderer, נָע *part*.  
 war, (fight).  
 wash to, רָחַץ; — clothes כָּבַם *Pi*.  
 (*perf.* in *e*).  
 waste away to, מָק *Niph.*

waste to, lay waste, שָׁמַם *Hiph.*  
 watch to, (keep).  
 water, waters, מַיִם pl.  
 water to, הִשְׁקָה (drink).  
 way, manner, דְּרָגָה 2. *c.*  
 weak, דָּל 1., § 43.  
 wealth, תִּיל 2 (force).  
 wean to, גָּמַל; pass. *Niph.*  
 weapon, כֶּלִי, *pl.* כְּלִים, *c.* כְּלֵי.  
 wear to, (put on).  
 weary be, יָעַף *st.* § 39; weary,  
 יָעַף 1.  
 weep to, בָּכָה, § 44—45.  
 weigh to, שָׁקַל, pass. *Niph.*  
 well, בָּאָר 2. *f.*  
 west, יָם, § 43.  
 whelp, גֹּוֹר (lion).  
 when, בָּ, פֿ with inf. cons.; בְּאַשֶׁר,  
 כִּי with Finite forms.  
 when? how long? עַד מִ, מִתְּנִי.  
 where, whither &c., (who).  
 whether?, הֲ, § 49; אִם (or).  
 who, which, אֲשֶׁר, § 13. When  
 אֲשֶׁר is not used in the sense  
 of *he who, that which* (i. e.  
 is not a substantive), its  
 use appears to be that of  
 a mere particle indicating  
 relation, as it is both un-  
 inflected and ungoverned.  
 Hence relative sentences are  
 made as if they were direct,  
 except that this word stands  
 at the head of them: —  
 The man *who*  
 is with me הָאִישׁ אֲ הוּא אִתִּי  
 the man *whom*  
 I struck הַכִּיתִי אֶתּוֹ „ „

the man *whose*  
 horse — הָאִישׁ אֲ סוּסוֹ  
 the place *where* —  
 הַמָּקוֹם אֲ שָׁם  
 The pronoun or particle in  
 the sentence may very readily  
 be omitted if no ambiguity  
 would arise; the Rel. is also  
 often omitted, particularly if  
 the rel. clause be an adjecti-  
 val description of an *in-*  
*definite* subject, but also other-  
 wise; and sometimes both may  
 be omitted.  
 who? interrog. § 13.  
 whole, (all).  
 why? wherefore? לָמָּה?  
 wicked, רָשָׁע 1.; wickedness  
 רִשְׁעָה 2.  
 wife, (woman).  
 wilderness, (desert).  
 willing to be, אָבָה, § 35.  
 wind, (spirit).  
 wine, יַיִן 2., § 41.  
 wing, border, extremity, כַּנָּף 1.  
*f. du.* (pl. *ôth*).  
 wise be, חָכַם *st.*, impf. יִחְכַּם;  
 wise חָכַם 1.; wisdom תְּחֻמָּה 2.  
 wish to, חָפֵץ *st.*  
 with, prep. עִם 2.; אֶת 2., § 43.  
 See *suff.* § 49; with *of in-*  
*strument* ב.  
 withdraw to, (be far).  
 within, (inside), (midst).  
 witness עָד 1., § 41, (testify).  
 wolf, זֶבֶד 2., *e firm.*  
 woman, אִשָּׁה. Table of Irreg.  
 Nouns.

womb, בֶּטֶן 2. *i. f.*; רֶחֶם 2. *c.*

wood, timber, (tree).

word, thing, matter, דְּבַר 1.

work to, (make).

wrestle to, אָבַק *Niph.*

write to, כָּתַב; pass. *Niph.*;  
(count).

## Y.

year, שָׁנָה 1., pl. *îm* (*ôth* poet.);

a yearling שָׁנָה; 20 years

old = son of 20 years.

yoke, עַל 2., § 43.

yonder, See § 13.

young, younger, (little), § 47.

youth, young man, נָעַר, *f.* נְעָרָה;

time of youth, נְעוּרִים.



# VOCABULARY.

HEBREW AND ENGLISH.

## א

**אב** *a father*; Cons., **אָבִי**. See Table of Irreg. Nouns.  
**אָבַד** *to perish*, (פ"א § 35).—Impf. **יֹאבֵד**—Hiph. **הִאָבִיד** *to destroy*.  
**אָבָה** *to be willing* (פ"א § 35).—Impf. **יֹאבָה**.  
**אָבִיוֹן** *m. poor*.  
**אָבֶן** 2 *f., a stone*.  
**אָבַק** Qal unus.—Niph. **נִאָבַק** *to wrestle*, Ex. 37.  
**אָדָם** 1 *m., man*.  
**אָדָמָה** 1 *f., the ground*.  
**אָדוֹן** 1 *m., lord*.—Takes suff. of plur. noun. See Note 4, Ex. 40. With prefix **לְאֲדוֹנִי** &c.  
**אָדָרֶת** 2 *f., a mantle*, § 29. 2.  
**אָהַב** *to love* (Pe. Gutt.).—Impf. **יֹאהֵב** (and other forms).  
**אָהַל** 2 *m., a tent*, Pl. irreg. **אֹהֳלִים** and seldomer **אָהֳלִים**.  
**אָוֶן** 2 *m., vanity, wickedness*, § 41.  
**אָוַר** *to be light, shine*, (ע"ו) Perf. **אָוַר**. Hiph. **הִאָוַר** *to give light*.  
 § 40

**אָוַר** 2 *m., light*. § 41.  
**אָוַר** 1 *m., a light, luminary*; Pl. **אָוִר** and **אָוֹת**.  
**אָז** adv. *then*.  
**אָזֶן** 2 *f., the ear*.  
**אָח** *m., a brother*. See Table of Irreg. Nouns.  
**אָחַד** *m., אחת f., one* § 48.  
**אָחֵר** adv. *afterward*; prep. *after, behind*; oftener **אֶחָרִי**.—**אֶחָרִי** *after me* &c.  
**אָחֵר** adj., *another*; pl. **אֶחָרִים**.  
**אֶחָרִית** *f., end, latter end*.  
**אֶנֶב** 3 *m., an enemy*, § 30.  
**אֵיד** 2 *m., calamity*, § 41.  
**אֵיךְ** adv. *how? how!*  
**אֵין** 2 (*nothing*), *there is not*; cons. **אֵין**. Suff. § 49.  
**אֵישׁ** *m., a man*. Table of Irreg. Nouns.  
**אֵשָׁה** *f., a woman*. See Irreg. Nouns.  
**אָכַל** *to eat* (פ"א § 35).—Hiph. **הִאָכִיל** *to give to eat*.  
**אָכַל** 2 *m., food*; **אָכְלָה** 2 *f., id.*  
**מֵאָכַל** 1 *m., id.*

אֵל adv. *no, not*, with *Juss.*  
 אֵל prep., *unto*. Suff. § 49.  
 אֱלֹהִים *pl. m., God*.—(Sing. אֱלֹהִים  
 used in poetry). With prefix.  
 אֱלֹהִים &c., but אֱלֹהִים.  
 אֱלִיל *m., an idol*.  
 אֵלִם 3 adj., *dumb*.  
 אִם adv. *if*; אִם כִּי *except*.  
 אִם 2 *f., mother*, § 43.  
 אָמַן *to be firm*.—Hiph. הֶאֱמִין *to*  
*believe*, ב, ל.  
 אֱמֶת 2 *i. f., truth* (אֱמֶתֶת).  
 אָמַץ *to be strong* (st. § 23).—Pi.  
*to make strong*.  
 אָמַר *to say, to promise, intend* (א' פ' § 35).  
 אָנִי pron., *I*. § 12.  
 אָסַף *to gather* (*Pe. Gutt.*).—Impf.  
 יֶאֱסַף.—Niph. *to assemble, be*  
*assembled*, Ex. 38.  
 אָף 2 *m., the nose. anger*.—Du.  
 אֲפִים *the nostrils, face*. (אֲנַף *to*  
*breathe*).  
 אֲצֵל 2 used as prep. *beside; beside*  
*me* אֲצֵלִי § 35. 2.  
 אַרְבַּע *four*, § 48.  
 אָרֶז 2 *m., cedar*.  
 אָרִי 2 *m., a lion*, § 45.  
 אֲרָךְ 2 *m., length*.  
 אֲרֶץ 2 *f., earth, land*; pl. *ôth*.  
 אָרַר *to curse* (*Ayin Doub.*).—Impf.  
 יֶאֱרָר § 42.  
 אֵשׁ 2 *f., fire*, § 43.  
 אֲשֶׁר rel. pron. *who, which*, § 13.  
 אֲשֶׁרֶת *f., Asherah*, (the goddess  
 or her symbol).  
 אֵת a particle placed before the  
*definite acc.* Suff. § 49.

אֵת prep. *with*. Suff. § 49.

אַתָּה pron. *thou*, § 12.

אֶתּוֹן 1 *f., a she-ass*.

## ב

בָּ prep. *in, on, among; by* of  
*instrument*. § 14. Suff. § 49.

בְּאֵר 2 *f., a well*; pl. *ôth*.

בְּגָד 2 *i. m., a garment, covering*.—  
 Suff. בְּגָדוֹ, Note p. 17.

בָּדַד 2 *m. (separation), apart,*  
*alone; I alone* לְבַדִּי § 43.

בָּדַל Qal unus.—Hiph. *to separate,*  
*divide*.—Niph. *pass*.

בָּהֶמְה 1 *f., cattle, tame beasts*; cons.  
 בְּהֶמֶת, cons. pl. בְּהֵמוֹת.

בֹּא *to come, go, go in* (ל' א' ע' ו').—  
 Impf. יָבוֹא.—Hiph. הִבִּיא *to*  
*bring*. Hoph. *pass*. § 38, 40.

בּוֹר 2 *m., a pit*; pl. *ôth*, § 41.

בּוֹשׁ *to be ashamed* (ו' ע' § 40).—  
 Impf. יָבוֹשׁ.

בָּזַז *to plunder, spoil* (*Doub. 'Ayin*  
 § 42).—Imp. יָבוֹז.

בָּחַר *to choose* (*Ayin Gutt.* § 36);  
*acc., ב*.

בָּטַח *to trust* (*Lam. Gutt.* § 37);  
*in, ב*.

בֶּטֶן 2 *i. f., the womb, heart*.

בֵּין 2 (*interval*) prep. *between,*  
*among*. Repeated before the  
 second word and usually takes  
 the numb. of its suff.—*between*  
*me and you* בֵּינִי וּבֵינֵיכֶם.—For  
 בֵּין... בֵּין also ל'... בֵּין Ex. 27.

בַּיִת 2 *m., a house*. See Irr.  
 Nouns.

בְּכֹרֶה, *birthright*.

בֵּן 3 m., a son. See Irr. Nouns.  
בָּנָה to build, apoc. impf. בָּנִי.

בַּת 2 f., a daughter. See Irr. Nouns.

בְּעַד 2 prep. behind, in at, out at,  
ב' החלון in at, out at the window;  
ב' החומה over the wall.—Suff.

בְּעָדִי § 36. 2.

בָּעַל to marry, (Ay. Gutt.); part.  
pass. f. בְּעֻלָּה married.

בָּעַל 2 m., lord, husband, Baal.  
Suff. § 36. 2.

בֶּקֶר 2 m., morning.

בָּקַשׁ Qal unus. Pi. בִּקְשׁ to seek.

בָּרָא to cut, fashion, to create (ל'א  
§ 38).—Niph. pass.

בָּרִיא 1 adj., fat.

בְּרִית f., a covenant; ב' כָּרַת to  
make a covenant; ב' הִקִּים to  
establish a covenant.

בָּרַךְ to kneel.—Pi. בִּרְךָ to bless:  
Pu. pass. (§ 36);—blessed בְּרוּךְ  
1 part. Qal.

בָּרָךְ 2 i. f. the knee, du.

בְּרָכָה 1 f., a blessing.

בָּשָׂר 1 m., flesh.

בָּשַׁל to boil.—Pi. to boil, seethe.

ג

גָּאַל to redeem (Ay. Gutt. § 36).

גָּבַר to be strong, prevail (st. § 22).

גִּבּוֹר m., a hero, mighty man.

גְּבִירָה, גְּבִירָת 2 i. f., lady, mistress,  
§ 29. 2.

גְּדִי 2 m., a kid, § 45.

גָּדַל to be great, to grow (st.  
§ 22).—Pi. to magnify, bring

up (a child).—Hith. to magnify  
oneself.

גָּדוֹל 1 adj. great, elder.

גּוֹי m., a nation. Pl. גּוֹיִם, cons.  
גּוֹיִ the gentiles.

גָּוַע to die, expire (Lam. Gutt.  
§ 37).

גּוֹרָל 1 m., lot; pl. oth.

גִּיל 2 m., joy, § 41.

גָּלָה to uncover, reveal (ל'ה § 44).—  
Niph. pass.—Hith. to uncover  
oneself.

גָּלַל to roll (Doub. Ay.).—Impf.

יָגַל.—Hiph. הִגִּיל to roll. Niph.

נָגַל to be rolled.

גַּם adv. also; גַּם . . . גַּם both . . .  
and.

גָּמַל to wean. Niph. pass.

גֵּן 2 c., garden, § 43.

גָּנַב to steal.—Pi. id. Pu. pass.

גֵּר 1 m., a stranger, § 41.

גָּרַשׁ to drive out (Ay. Gutt. § 36);  
oftener Pi.—Niph. pass.

ד

דָּב 2 c., a bear, § 43.

דָּבַק to cleave (st. § 22); to ב.

דָּבַר Qal unus. except Act. part.

דִּבֶּר speaking.—Pi. דִּבְרַר to speak.  
—Pu. pass.

דָּבָר 1 m., a word, thing.

דְּבִשׁ honey.

דָּג 1 m., a fish; f. דְּגָה.

דּוֹר 2 m., generation; pl. im and  
oth, § 41.

דֶּלֶת 2 f., a door (door-leaf); du.

דֶּלְתַיִם.

דָּם 1 *m.*, blood; *your blood* דָּמֶיךָ.

—דָּמִים blood spilt. § 18. 3.

דָּמָה to be silent (*Doub. Ay.*). Impf.

יָדָה. § 42.

דָּעָה see יָדָע.

דָּרָךְ 2 *c.*, a way.

דָּרַשׁ to seek; unto אֶל.

דָּשָׁא 2 *m.*, (young) grass.

דָּשָׂא Qal unus.—Hiph. to produce grass (*denom.*).

## ה

ה (הֵל) Art., *the*. § 11.

הֵּ particle of interrogation. § 49.

הֵלָא *not?*

הֵדָר 1 *m.*, honour, majesty.

הוּא pron. § 12.

הוֹד *m.*, glory, splendour.

הֵיָהּ to be (ל"ה) and *Lam. Gutt.*

§ 45. 2).—Impf. יֵהֵיָהּ, apoc.

יֵהֵי.—Inf. Cons. לְהֵיָהּ, הֵיָהּ &c.

הֵיכָל 1 *m.*, palace, temple.

הַכּוֹת. See נִכְחָה.

הֵלֹם adv. *hither*.

הֵלֵךְ to go.—Impf. יֵלֵךְ.—Hiph.

הוֹלִיךְ (See § 39. Rem. *b.*).—

Hithp. הִתְהַלֵּךְ to walk, go about.

הֵן adv. *behold, lo!* Suff.

§ 49.—Followed chiefly by the

*Part.* הֵנִי מְבִיא *behold I (do, will) bring.*

הִפָּךְ to turn, to change into (*Pe*

*Gutt.* § 34).—Niph. נִהְפָּךְ *pass.*

הַר 2 *m.*, hill, mountain, § 43.

הָרַג to kill, slay (*Pe Gutt.* § 34).

—Niph. *pass.*

הָרָה to conceive (ל"ה) § 44 &c.).

—Impf. תִּהְרָה, apoc. וַתִּהְרֵי.

ו

ו Conj. and. § 15.

ז

זָאב 2 *m.*, a wolf (*ē* remains).

זָבַח to sacrifice, slaughter (*Lam.*

*Gutt.* § 37).

זֶבֶח 2 *i. m.*, a sacrifice.

זֶבֶח מִזְבֵּחַ 3 *m.*, an altar. Pl. *ôth.*

§ 30.

זֶה dem. pron. *this*. § 13.

זָהָב 1 *m.*, gold.

זַיִת 2 *m.*, an olive. § 41.

זָכַר to remember.—Niph. *pass.*—

Hiph. to mention, commemorate.

זָכָר 2 *m.*, memory, memorial.

זָכָר 1 *m.*, a male.

זָעָה 2 *f.*, sweat (*ê* firm).

זָעַק to cry out (*Ay. Gutt.* § 36).

זָקַן to be old (*st.* § 22).—Inf.

יִזְקֶנָה.

זָקַן 1 adj. *old*; noun *elder*. § 18.

זָקְנִים *m.*, old age.

זָרֹעַ *f.*, the arm; pl. *îm, ôth.*

זָרַח to shine, rise (of star), § 37.

זָרַע to sow (§ 37).—Hiph. הִזְרִיעַ

to yield seed.

זָרַע 2 *m.*, seed; cons. *reg.* and זָרַע.

## ח

חָבֵא Qal unus.—Hiph. הִחְבִּיא

to hide.—Niph. נִחְבָּא to hide one-

self; Hithp. *id.*

חָבַשׁ to bind, bind up, saddle,

(§ 34).

הַגַּג to keep a feast (§ 42 ע"ע).—

Impf. יָהַג.

הַג 2 m., a feast (hajj) § 43.

הַחַל to cease, leave off (st. § 22).

חָדָשׁ 1 adj. new.

חֹדֶשׁ 2 m., new moon, month, § 35.

חֹל 2 m., sand. § 41.

חוֹמָה f., a wall.

חוּץ 2 m., outside, street, field; pl.

ôth.—הַחוּצָה to the outside.—

לְ מַחוּץ on the outside of.—

חֹזֵק to be strong (st. §§ 22, 34).

חֹזֵק 1 adj. strong.

חָטָא to sin (§ 34).—Hiph. הִחָטֵיא

to condemn as sinful.

חָטָא 3 (part.) a sinner, used in

sing., but חָטָא adj. used in pl.

חָטָא 2 m., sin, § 38. 2.

חָיָה to live (ל"ה § 45. 2).

חַי to live (ע"ע § 42).

חַי 1 adj. living, f. חַיָּה, § 43.

חַי 2 m., life; cons. חַי; mostly

used in pl. חַיִּים life.

חַיָּה f., a living creature. beast.

חַיִל 2 m., force, valour, power.

§ 41.

חֵיק 2 m., bosom. § 41.

חָכָם 1 adj., wise. § 35.

חֲכָמָה 2 f., wisdom. § 29.

חֲלִי 2 m., disease, sickness. § 45.

חָלַל—Hiph. הִחָל to begin (§ 42).—

Hoph. הוּחַל pass.

חָלַם to dream (§ 34).

חֲלוּם m., a dream; pl. ôth.

חָמַד to desire (st. § 22).—Impf.

יִחָמַד, (יְחָמַד).—Niph. נִחָמַד pass.

חֲמֹר m., an ass.

חָמָס 1 m., violence, injury. § 35.

חָנַן to pity (ע"ע § 42).—Impf.

יָחַן, יִחַן, יְחַן=יְחַן Gen. 43. 29.

חֶסֶד 2 m., mercy, kindness.

חָפֵץ to desire, wish (st. § 22,

§ 34).—Impf. יִחַפֵּץ, יְחַפֵּץ.

חָפֵץ 1 adj., desiring, § 35. Add.

Note 4 to First Decl.

חֵץ 2 m., arrow. § 43.

חֲצֵר 1 c., enclosure, court, village;

pl. îm, ôth. § 35.

חֻק 2 m., statute. § 43.

חָרַב to dry up, be waste (st. § 22).

חֶרֶב 2 f., sword.

חָרָה to be hot, angry.—Imp. apoc.

יִחַר.

חֲרָפָה 2 f., a reproach.

חָשַׁב to think, reckon (§ 34).—

Impf. יִחַשֵׁב.

חֹשֶׁךְ 2 m., darkness.

ט

טָהַר to be clean (st. § 22, § 36).—

Pi. טָהַר to cleanse.

טָהוֹר 1 adj., clean.

טוֹב to be good (ט"ו § 40).—Perf.

טוֹב. Other parts from יָטַב.—

Impf. יִיטַב.—Hiph. הִיטִיב.

§ 39.

טוֹב 1 adj., good. § 41.

טוֹב 2 m., the good, best. § 41.

טָעַם to taste (§ 36).

טָעַם 2 m., taste, sense. § 36. 2.

יָרַךְ m., stream (esp. Nile).

יָבֵשׁ to be dry (st. § 22, § 39).

יָבֵשָׁה 1 f., dry land.

יָד 1 *f.*, hand. Your hand יָדְכֶם;  
pl. יָדוֹת hands fig. (handles).

יָדַע to know (יָדָע § 39).—Impf.

יָדַע.—Inf. Cons. יָדַעַת —Niph.

יָדַעַת pass.—Hiph. to make  
known.

יְהוָה *Jehovah, the Lord.* The  
vowels are those of אֲדֹנָי *lord.*

Scholars are mainly agreed  
on the pointing יְהוָה. With  
prefix לְיְהוָה (i. e. לְאֲדֹנָי).

יְהוּדָה *Judah.*

יוֹם 2 *m.*, a day. Table of Irr.  
Nouns.

יוֹנָה *f.*, a dove; pl. *im.*

יֹטֵב see טוב.

יַיִן 2 *m.*, wine. § 41.

יָכַל to be able (§ 39).—Impf.  
יֹכֵל.

יָלַד to bear (יָלַד § 39).—Impf.

יֹלֵד.—Hiph. to beget.—Pu. to  
be born.

יָלֵד 2 *m.*, a boy. § 29.

יָלְדָה 2 *f.*, a girl.

מִוְלַדְתָּ 2 *f.*, native land. § 29. 2.

יָם 2 *m.*, sea; cons. יָם except in  
יַם־סוּף *Red sea.* § 43.

יָנַק to suck (יָנַק § 39).—Hiph.

מִיָּנֵקֶת to give suck; hence  
2 *f.*, a nurse. § 29. 2.

יָסַף to add (יָסַף § 39).—Other  
parts in Hiph. הוֹסִיף.

יָעַף to be weary.—Impf. יִיעַף.

יָעִף 1 *adj.*, weary.

יָעַץ to advise, counsel (§ 39).—

Impf. יִיעַץ.—Niph. נוּעַץ.

עֲצָה 1 *f.*, counsel.

יָפָה 1 *adj.*, fair. § 45.

יָצָא to go out (יָצָא § 39).—Impf.

יֹצֵא; inf. cons. יָצֵאת (for יָצֵאת).

—Hiph. to bring out.

מוּצָא 1 *m.*, an outgoing. § 39. 38.

יָצַג Hiph. הִצִּיג to set, place.  
(§ 39. 3).

יָצַע Hiph. הִצִּיעַ to spread (§ 39. 3).

יָצַר to form (§ 39).

יָצַר 2 *m.*, form, imagination.

יָקַד to burn.—Impf. יִיקַד.—  
Hoph. pass.

יָקַץ Qal unus. except Impf. יִיקַץ  
to awake (§ 39).—Perf. &c. in  
Hiph. הִקִּיץ.

יָרָא to fear (§ 39).—Impf. יִירָא.

Inf. Cons. יָרָאָה.—Niph. נוּרָא;

part. *id.* terrible. Followed by  
פָּן, מִפְּנֵי, מִן.

יָרָא 1 *adj.* fearing.

יָרַד to go down (§ 39).—Impf.

יֹרֵד &c.—Hiph. הוֹרִיד to bring  
down.—Hoph. pass.

יְרוּשָׁלַם *Jerusalem.*

יָרַח 1 *m.*, the moon.

יָרֵךְ 1 *f.*, the thigh, side; Cons.

יָרֵךְ. See Add. Note 3 First  
Decl.

יָרְכָה 2 *f.*, side, end.—Du. יָרְכָתַי;

cons. יָרְכָתִי.

יָרַשׁ to inherit (§ 39. Par.)—

Hiph. הוֹרִישׁ to dispossess,  
destroy. Niph. Pass.

יָשׁ there is—There is water יָשׁ.

יָשַׁב to sit, dwell, inhabit (§ 39).—

Impf. יֹשֵׁב.

יֹשֵׁב 3 part. inhabitant.

מוּשָׁב 1 *m.*, a seat.

יָשַׁן to sleep (§ 39).—Impf. יִישָׁן.

ישע Qal unus.—Hiph. הוֹשִׁיעַ to save.—Niph. pass.  
 ישע 2 m., salvation.  
 ישועה f., id.  
 הַשְׁוּעָה f., id.  
 יֵשֶׁר 1 adj., upright, righteous.  
 יֵתֶר 2 i., remnant, rest.

כ

כּ prep. as, like. Suff. § 49. With rel. כַּאֲשֶׁר as, when. When he kept כַּאֲשֶׁר שָׁמַר, or כַּשְׁמָרוֹ (inf. Cons. § 31).  
 כָּבֵד to be heavy, severe (st. § 22).—Pi. to make heavy, harden, honour.—Niph. be honoured.  
 כָּבֵד 1 adj., heavy, severe, laden. (See Add. Note 3 First Decl.).  
 כְּבוֹד 1 m., honour, glory.  
 כֵּה adv. thus.  
 כֹּהֵן 3 m., a priest. § 36.  
 כּוֹכֵב 1 m., a star.  
 כּוֹן Qal unus.—Hiph. הִכִּין to set, establish.—Pó'lel כּוֹנֵן id.—Niph., Pó'lál, pass.  
 כִּי conj., that, for, because; of time when, whenever. כִּי אִם except.  
 כְּלֵא 2 i. m., a prison. § 38.  
 כְּלָב 2 m., a dog.  
 כִּלָּה to be ended (§ 44).—Pi. to complete, finish.—Pu. pass.  
 כֹּל 2 m., all. § 43. כְּלֵ-דָבָר everything; כְּלֵ-דָבָר . . . לֹא nothing.  
 כֵּן adv., so, thus. עֲלֵ-כֵן therefore.  
 כָּסָה to cover (§ 44), Qal unus. except partt.—Pi. כָּסָה to cover.—Pu. pass.

מְכֻסָּה 1 m., a covering. § 45.  
 כֶּסֶף 2 m., silver, money.  
 כַּף 2 f., palm of hand, sole; du. § 43. Pl. óth.  
 כָּפַר to cover (with pitch).—Pi. כָּפַר to atone.—Pu. pass.  
 כֶּבֶד 2 m., bribe, ransom.  
 כִּפּוּר m., young lion.  
 כְּרוּב m., cherub.  
 כְּרֵם 2 m., vineyard.  
 כָּרַע to bend the knee, bow down (§ 37).  
 כָּרַת to cut off, cut down.—Niph. pass. כָּרִית כ' to make a covenant.  
 כָּתַב to write.—Niph. pass.  
 כַּתֵּף 1 f., shoulder. Add. Note 3 to First Decl.

ל

לָּ prep. to, for. See § 14 and § 49.  
 לֹא adv. not, no.  
 לֵב 2 m., the heart, § 43. Pl. óth.  
 לָבֵב 1 m., id. Pl. óth.  
 לְבַד alone. See בָּד.  
 לְבָשׁ to put on (clothes), wear (st. § 22); acc.—Hiph. to clothe, put on (another); two acc. Ex. 37.  
 לָחַם to eat, consume (§ 36).—Niph. to fight. With עִם; against כֵּ, עַל; for לָ.  
 לֶחֶם 2 c., bread.  
 מִלְחָמָה מִלְחָמָה f., war. § 29. 2. לִיל usually לַיְלָה with He of acc., 2 m., night. Pl. לַיְלוֹת § 41.

לָכַד *to take, capture.*—Niph. *pass.*

לָמַד *to learn* (st. § 22).—Pi. לָמַד *to teach.*

לָמָּה *adv., why?* (ל, מָּה).

לְמַעַן *conj., prep., in order that, to; for the sake of, with infin. and impf.* (עֲנֵה).

לָקַח *to take* (§ 33. 4).—Impf.

יִקַּח.—Inf. Cons. קָחַת.—Niph.

נִלְקַח *pass.*—Pu. *id.*—Hoph.

יִקַּח *id., in impf.*

מִלְקָחִים *m., plunder.*

מִלְקָחַיִם *m. du., tongs.*

לָקַק *to lick* (§ 42). Impf. יִלֵּק.—

Pi. *id.*

לְשׁוֹן 1 *f., tongue.*

## מ

מְאֹד *adv., very; also בְּמְאֹד, 'עד מ'.*

מֵאָה 1 *f., hundred; du. מֵאָתַיִם.*

§ 48.

מְאוּמָה *anything* (prop. *a fleck*).

מְאוּר. See אור.

מְאֻכָּל. See אָכַל.

מִבּוּל *m., the flood.*

מִדְבָּר 1 *m., pasture, desert.*

מָדַד *to measure* (§ 42).—Impf.

יִמַּד.—Niph. *pass.*

מָה *pron. what? what, § 13. interj. how! how?*

מוּג *to melt* (§ 40).—Niph. *pass.*

מוֹלְדֵת. See יָלַד.

מוֹצֵא. See יָצָא.

מוֹת *to die* (§ 40). Perf. מָת.—

Impf. יָמוּת.—Hiph. הִמִּית *to*

*kill.*—P'ol'el מוֹתֵת *id.*—Hoph.

*pass.*

מֵת 1 *part., dead.*

מָוֶת 2 *m., death* (§ 41).

מְנוּבָּח. See נָבַח.

מָחָה *to blot out, destroy* (§ 41).

מָחָר 1 *to-morrow.*

מָטָה. See נָטָה.

מָטַר Qal unus.—Hiph. *to rain.*

מָטָר 1 *m., rain.*

מִי מָה *pron. who? who; what?*

§ 13. With prep. בְּמָה *how?*

*by what?*—מִי יִתֵּן *Oh that!* with

Impf. &c.

מַיִם *pl. m., water.* Irreg. Nouns.

מִינְיָקָה. See יָנַק.

מִכְסָּה. See כָּסָה.

מָכַר *to sell.*—Niph. *pass.*

מָלֵא *to be full* (st. § 22, 38); *of,*

*acc.*—Niph. *to be filled.*—Pi.

*to fill; with two acc.*

מָלֵא 1 *adj. full.*

מְלָאָךְ 1 *m., angel, messenger.*

מְלָאָכָה *f., work; cons. מְלָאָכָה.*

§ 29. 2.

מָלַט Qal unus.—Niph. *to escape.*

—Pi. *to rescue, deliver.*

מְלַחֵמָה. See לָחַם.

מָלַךְ *to rule, be king; over, ב, על.*

—Hiph. *to make one king.*—

Hoph. *pass.*

מֶלֶךְ 2 *m., a king.*

מַלְכָּה 2 *f., a queen.*

מְמַלְכָּה מְמַלְכֵת *a kingdom* § 29. 2.

מְלַקְחָיִם. See לָקַח.

מִן *prep. (§ 14), out of, from,*

*away from; hence of cause by,*

*on account of.* Suff. § 49.

Compar. degree § 47.

מִנָּה *to count, number, § 44.*—

Niph. *pass.*



מְנוּחָה. See נִוּחַ.  
 מִנְחָה 2 f., an offering, present.  
 מִסְעָה a journeying.  
 מִסְפָּד 3 m., mourning. § 30.  
 מִסְפָּר. See סָפַר.  
 מִעֲבָר. See עָבַר.  
 מִעֲטָה 2 m., a little, some, a few.  
 Add. Note 2 to second Decl.  
 מַעֲלָל 2 m., an evil deed. Ex. 23.  
 מַעֲשֵׂה. See עָשָׂה.  
 מָצָא to find (§ 38).—Niph. pass.  
 מִצְוָה. See צִוָּה.  
 מִצְרַיִם Egypt.  
 מִקּוֹם. See קוּם.  
 מִקַּל 3 m., a staff, § 30. Pl. *ôth*.  
 מִקַּק Qal unus. (§ 42).—Niph. to melt away.  
 מִקְרָא. See קָרָא.  
 מִרְאָה. See רָאָה.  
 מִרְרָה to be bitter (§ 42 Rem. a).—  
 Imp. יִמַּר.—Hiph. הִמַּר to make bitter.  
 מִר 1 adj., bitter; Aramean form of fem. מִרָּא.  
 מִרְיָבָה. See רִיב.  
 מִשְׁכָּן. See שָׁכַן.  
 מִשְׁלָה to rule; over, ב.  
 מִשְׁלָל 1 m., a proverb.  
 מִשְׁמָר. See שָׁמַר.  
 מִשְׁפָּט. See שָׁפַט.  
 מִתְקָה to be sweet (st. § 22).  
 מִתּוֹק 1 adj., sweet; f. מִתּוֹקָה.  
 Add. Note 6 to First Decl.

## נ

נָא enclitic particle of entreaty;  
 אֶל-נָא dissuasive.  
 נָבַח Qal unus. (§ 38).—Niph. to

prophecy.—Hith. *id.*; also to act like a prophet.  
 נָבִיא 1 m., a prophet.  
 נָבַח to bark (§ 37).  
 נָבַט Qal unus. (§ 33).—Hiph. הִבִּיט to look.  
 נָבִלָה 1 f., a corpse, carcase.  
 נָבַר Qal unus. (§ 33).—Hiph. הִבִּיר to tell, shew.—Hoph. pass.  
 נָבַר 2 prep., before, in presence of; Suff. נִבְרִי.  
 נָגַע to touch, smite (§ 33, 37).—  
 Pi. *id.*—Hiph. make to touch, reach to, ב.  
 נָגַע 2 i. m., a stroke, plague.  
 נָגַף to smite, defeat (§ 33).—Impf. יִגַּף.—Niph. pass.  
 נָגַשׁ Perf. Qal not in use.—Impf. יִגַּשׁ.—Perf. in use Niph. נִגַּשׁ to draw near.—Hiph. to bring near (§ 33).  
 נָגַד 1 m., a fugitive (part. of נִוּד).  
 נָגַד to vow (§ 33).  
 נָגַד 2 m., a vow.  
 נָהַר 1 m., a river (§ 36). Pl. *îm* and *ôth*.  
 נָוּחַ to rest (§ 40).—Hiph. הִנִּיחַ to give rest to (*dat.*); and הִנִּיחַ to set down, deposit, place; with *vav* וְנָוַח Ex. 40.  
 נָוּחָה 1 m., resting-place.  
 נָוַם to flee (§ 40).  
 נָוַע to move about (§ 40); part. נָוַע a wanderer.  
 נָחַל to inherit, possess.—Hiph. to give to inherit.—Hoph. pass.  
 נָחַל 2 m., a brook, wady. Ex. 37.  
 נָחַם Qal unus.—Niph. to

*repent, to pity.*—Pi. *to comfort* (§ 36).  
 נָחָשׁ 1 *m.*, a *serpent*.  
 נָמָה *to bend, incline, stretch* (§ 33, 44).—Impf. יָמָה, apoc. יָט.—  
 Hiph. *id.*  
 מִטָּה *f.*, a *bed*.  
 נָטַע *to plant* (§ 33, 37).—Impf. יָטַע.  
 נָכַח Qal unus. (§ 33, 44).—Hiph. הִכָּה, *to smite*; impf. apoc. הָךְ.—  
 Hoph. *pass.*  
 מָכָה *f.*, a *stroke*.  
 נָמַר 1 *m.*, a *leopard*.  
 נָסַךְ *to pour out, found; set, establish*.  
 נָסַךְ 2 *i. m.*, a *drink offering*.  
 נָע. See גִּיעַ.  
 נָעָר 2 *m.*, a *lad*, § 36; *f.* נַעֲרָה a *girl*.  
 נָפַל *to fall* (§ 33). Impf. יָפַל.—  
 Hiph. הִפִּיל *to make fall, cast*.  
 נָפַשׁ 2 *f.*, *breath, soul*. Pl. *ôth*.  
 נָצַב Qal unus. (§ 33).—Hiph. הִצִּיב *to set, place*.—Hoph. *pass.*  
 —Niph. *reflex.* and *pass.*  
 נָצַל Qal unused (§ 33).—Hiph. הִצִּיל *to deliver*.—Hoph. *pass.*  
 נָקִי, נָקִיָּה 1 *adj.*, *innocent*.  
 נָקָמָה 1 *f.*, *vengeance*.  
 נָשָׂא Qal unus. (§ 33, 38).—  
 Hiph. הִשִּׂיא *to deceive, beguile*.  
 נָשַׁק *to kiss* (§ 33).—Impf. יָשַׁק (also in *o*); *dat.*  
 נָשָׂא *to lift up, take up, raise* (§ 33, 38). Impf. יָשָׂא. Inf. שָׂא. Cons. שָׂאת, שָׂאת.—Niph. *pass.*

נָתַן *to give, put, account* (33. 4).  
 Perf נָתַתִּי, נָתַתָּ &c. Impf. יִתֵּן. Inf. Cons. נָתַתִּי, נָתַתָּ.

## ס

סָבַב *to turn, turn away* (§ 42).—  
 Hiph. *to turn* (act.). See Parad.  
 סָגַר *to shut*.—Niph. *pass.*  
 סוּם 2 *m.*, a *horse*; סוּמָה *f.* *collect*.  
 סוּר *to turn aside, remove, depart* (§ 40).—Hiph. *to remove, take away*.  
 סָלַם 1 *m.*, a *ladder*.  
 סָמַךְ *to lean, press upon*.—Niph. *reflex.* *to lean*.  
 סָעַד *to sustain, refresh* (§ 36).  
 סָפַר *to count, write*.—Pi. סִפַּר *to recount, declare*. Part. Ex. 26.  
 סָפַר 3 *m.*, part. *scribe*.  
 סָפֵר 2 *m.*, a *book*.  
 סָסַף 1 *m.*, *number*.  
 סָתַר chiefly in Hiph. *to hide*.—  
 Niph. *reflex.* and *pass.*, Hithp. *reflex.*

## ע

עָבַד *to labour, till, serve* (§ 34).  
 Niph. *pass.*  
 עָבַד 2 *m.*, a *servant* (§ 35).  
 עָבַר *to pass, pass over, cross* (§ 34).  
 —Hiph. *to bring over, make pass*.  
 עָבַר 2 *m.*, *the other side*; prep. *beyond*.  
 מַעְבַּר or מַעְבָּר 1, 3 *m.*, a *ford* (cons.).  
 עָבוּר 1 *m.* (cons.) as prep. with

- ב** *on account of*; **בְּעִבּוּרִי** *for my sake*.  
**עֵגֶל** 2 *m.*, and **עֵגְלָה** 2 *f.*, *calf, heifer* (§ 35).  
**עוֹד** Hiph. **הָעוֹד** *to testify, bear witness, protest* (§ 40).  
**עֵד** 1 *m.*, *part., a witness*.  
**עַד** prep. *until, till*. Suff. § 49.  
**עוֹד** adv. *still, yet, again (encore)*. Suff. like **אֵין** § 49.  
**עוֹן** 1 *m.*, *guilt, sin*. Pl. *îm, ôth*.  
**עוֹלָם** 1 *m.*, *what is hidden, hence time long past, or long future, age, eternity*; **מֵעוֹלָם** *from of old*; **לְעַד**, **עַד עַד** *for ever*.  
**עוֹף** *to fly* (§ 40).  
**עוֹף** 2, *a bird, fowl*.  
**עוֹר** 3 adj., *blind*.  
**עוֹז** 2 *m.*, *strength* (§ 43).  
**עָזַב** *to leave, forsake* (§ 34).—Niph. *pass.*  
**עָזַר** *to help* (§ 34).  
**עֹזֵר** 2 *m.*, *help*. Suff. **עֹזְרִי** § 35.  
**עֵינַי** 2 *f.*, *the eye, du.* § 41. Pl. **עֵינֹת** *wells*.  
**עִיר** 2 *f.*, *a city*. Pl. **עָרִים**, cons. **עָרִי**.  
**עָלָה** *to go up, break (of day)* (§ 34, 44).—Impf. **יַעֲלֶה**, apoc. **יָעַל**.—Hiph. *bring up, offer up*.  
**עַל** prep., *upon, over*. Suff. § 49.  
**עִם** prep., *with, along with*. Suff. § 49.  
**עַם** 2 *m.*, *people*. § 43.  
**עָמַד** *to stand* (§ 34).—Hiph. *set, place*.  
**עָנָה** *to be low, afflicted* (§ 44).—Pi. *to afflict*.  
**עָנִי** 2 *m.*, *affliction*. § 45.  
**עָנָה** *to answer, witness* (§ 44); *against ב.*  
**מַעֲנָה** *m.*, *answer, purpose*; contracted **מָעַן**, used as prep. **לְמַעַן** *because of*; as conj. *in order to*.  
**עָנָן** 1 *m.*, *a cloud*.  
**עָנָן** Qal unus.—Pi. *to cloud, to bring on clouds*; inf. cons. with Suff. **עָנְנִי** for **עָנְנִי** Note p. 9, 112.  
**עָפָר** 1 *m.*, *dust*. § 35.  
**עֵץ** 1 *m.*, *tree*. § 18. 3.  
**עֲצָה**. See **יַעֲזֵב**.  
**עָצַם** *to become strong, numerous*.  
**עָצוּם** 1 adj., *strong*.  
**עֲצָם** 2 *f.*, *a bone*. Pl. *îm, ôth*.  
**עָרַב** 2 *m.*, *evening*.  
**עָשַׁק** *to oppress, injure* (§ 34).  
**עָשָׂה** *to do, work, make* (§ 34, 44).—Impf. apoc. **יַעֲשֶׂה**.—Niph. **נַעֲשֶׂה** *pass.*, but fem. **נַעֲשֶׂתָה**.  
**מַעֲשָׂה** *m.*, *a work*. § 45.  
**עַתָּה** 2 *c.*, *time*. Pl. *îm, ôth*. § 43.  
**עַתָּה** adv. *nou*.  
**פֶּה**  
**פֶּה** *m.*, *mouth*. Irreg. Nouns.  
**עַל־פִּי** *according to*, Ex. 39.  
**לְפִי חֶרֶב** *with the edge of the sword*.  
**פַּח** 2 *m.*, *snare*. § 43.  
**פֶּלֶא** 2 *i. m.*, *a wonder*.  
**לְפָנַי** 1 *m.*, pl. *face, faces*. **לְפָנַי** *formerly, לפני before, לפני before me*.  
**פֶּן** conj., *lest, with impf.*

פָּעַל to do (§ 36); part. פֹּעֵל a worker.

פָּעַל 2 m., a work. § 36.

פָּקַד to visit, inspect, review.—Niph. pass.—Hiph. to commit to.

פָּקִיד 1 m., an overseer.

פָּקוּד m., a precept.

פָּקַח to open (of eyes &c.) (§ 37).—Niph. pass.

פָּר 1 m., an ox; f. a cow. § 43.

פָּרָה to be fruitful, bear fruit (§ 44).

פְּרִי 2 m., fruit. § 45.

פָּשַׁע to rebel; against, ב.

פָּשַׁע 2 i. m., rebellion, transgression.

פֶּת 2 i. m., a morsel, bit. § 43.

פָּתַח to be open (§ 44).—Hiph. to make open, to enlarge; impf. apoc. יִפְתָּח.

פְּתִי 2 m., simple. § 45.

פָּתַח to open. § 37.

פֶּתַח 2 i. m., an opening, door.

מִפְתָּח 3 m., a key; an opening; cons. מִפְתָּח. § 30 Rem.

## צ

צֹאן 2 c., a flock (small cattle).

צָבָא 1 m., a host, time of service. Pl. *ôth*.

צָדַק to be righteous, just (st. § 22).—Hiph. (Pi.) to justify.—Hithp. to justify oneself.

צָדִק 2 i. m., righteousness.

צָדִקָה 1 f., id.

צָדִיק righteous, just; only mas.

צוּד to hunt (§ 40).

צוּה Qal unused. Pi. צִוָּה to command, charge. Impf. apoc. יִצֹּ, imp. צֹ.—Pu. pass.

מִצְוָה f., a command.

צֶל 2 m., a shadow. § 43.

צֶלֶם 2 m., an image, likeness.

צָלַע to halt, limp (§ 37).

צָלַע 1 f., side, rib; cons. צָלַע, צֶלַע. Add. Note 3 First Decl.

צָמַח to sprout (§ 37).—Hiph. to make sprout.

צָמַח 2 i. m., a sprout, branch.

צָעַק to cry out. § 36.

צָפַן to hide, lay up.

צָפוֹן 1 m., the north.

צַפְרֹדֶעַ 3 m. (in pl.), a frog.

צָר 1 adj., adversary. § 43.

## ק

קָבַח to curse (§ 42).

קָבַץ to collect, gather.—Pi. id.

קָבַר to bury.—Niph. pass.

קָבֵר 2 i. m., a grave.

קָדַשׁ to be holy, sacred (st. § 22).

—Pi. to hallow, sanctify.—Hiph. id.—Niph., Hithp. reflexive.

קָדוֹשׁ 1 adj., holy.

קֹדֶשׁ 2 m., holiness, sanctuary.

מִקְדָּשׁ 1 m., sanctuary.

קוֹל 2 m., voice, sound. § 41.

קוּם to arise, stand (§ 40 Parad.).—Hiph. to set up, establish.

קָם 1 part., standing. § 41.

מְקוּם 1 c., a place. Pl. *ôth*.

קוֹץ 2 m., thorns. § 41.

קטן *to be little* (st. § 22 Parad.).

קטן 1 adj., *little* (not inflected but very common).

קטן 1 adj., *little*, *f.* קטנה (inflected form). Add. Note 5 First Decl.

קלל *to be light, despised* (§ 42, Parad.).—Pi. *to make light of, to curse*.—Hiph. *to lighten of*.

קל 1 adj., *light, swift*. § 43.

קנה *to acquire, buy, possess*. § 44.

מקנה *m., possession, property, cattle*. § 45.

קץ 2 *m., end*. § 43.

קצף *to be angry*.

קצר 1 adj., *short*.

קרא *to call, cry, read*.—Pu. *pass*.

קרא לו קין *he called him Cain*;

קרא לו *he was called*. See § 43, p. 109.

מקרא 1 *m., an assembly*. § 38.

קרא and קרה *to befall, acc.* Ex. 38.

Inf. Cons. *f.* קראה, with prep.

לקראת *to meet me*; לקראת *to meet, against, the man*.

קרב *to draw near, come near* (st. § 22).—Hiph. *to bring near, to offer*.

קרוב 1 adj., *near, neighbour, relative*.

קרב 2 *i. m., inside, heart*. בקרבי *within me*; בקרב העיר *within, in the midst of, the city*.

קרן 2 *f., horn*.

קרע *to tear, rend* (§ 37).

קשת 2 *f., a bow*.

## ר

ראה *to see* (§ 44).—Impf. יראה, apoc. ירא, ירא &c., but ירא 3 *m., 3 f.* ירא.—Niph. *pass., to appear*.—Hiph. *to shew, two acc.*

מראה *m., a sight, appearance, face*. § 45.

ראש 2 *m., head*; pl. ראשים. § 41.

ראשון adj., *first, former*.

רב *to be many* (§ 42), used only in Perf. and Inf. Cons.

רב 1 adj., *great, much*; pl. *many*. § 43.

רבה *to increase, multiply* (§ 44); impf. apoc. ירב and ירב.—Hiph. *to multiply, cause to increase*.—Inf. abs. הרבה; הרבה adv. *much*.

רביעי adj., *fourth*. § 48.

רביץ *to lie down* (of beasts) (st. § 22).

מרבץ 3 *m., a stall, lair*; cons. מרבץ § 30. Rem.

רגל *to slander*.

רגל 2 *f., a foot*. *du.*

רדף *to pursue*.—Pi. *id.*

רוח 2 *c., breath, wind, spirit*. Pl. *oth.*

רום *to be high, to rise up* (§ 40).—Hiph. *to lift up*. Ex. 40.—Hoph. *pass.*

רם 1 adj., *high, lofty*. § 41.

מרום 1 *m., height, high place*.

רוץ *to run* (§ 40).

רחב *to be broad, wide* (st. § 22).

רָחַב 2 *m.*, *breadth*.  
 רָחַב 2 *f.*, *broadway, street*. Pl. *ôth*.  
 רָחַם to *love* (§ 36).—Pi. רָחַם to  
*have mercy on*. Pu. *pass*.  
 רָחַץ to *wash* (§ 36).  
 רָחַק to *be distant, to withdraw*  
 (§ 36).  
 רָחוּק 1 *adj.*, *distant*.  
 רִיב to *plead, contend* (§ 40).  
 רִיב 2 *m.*, *contention, strife*. § 41.  
 מְרִיבָה *f.*, *id*.  
 רִיק 2 *m.*, *emptiness, vanity*.  
 רִיקָם *adv.*, *empty, emptily*.  
 רִכַּב to *ride* (st. § 22).—Hiph. to  
*set upon a beast*.  
 רִמַּח 2 *m.*, *a lance, spear*.  
 רָמַם to *tread*.  
 רָמַט to *creep*. Part. Ex. 23.  
 רָמַשׁ 2 *m.*, *creeping things, coll*.  
 רָנָה 2 *f.*, *cry, complaint*.  
 רָעַב to *be hungry* (st. § 22).  
 רָעַב 1 *adj.*, *hungry, famished*.  
 רָעַב 1 *m.*, *hunger, famine*.  
 רָעָה to *feed, tend* (§ 44).—Part.  
 רָעָה *a shepherd*.  
 רָעָה *m.*, *a friend*; רָעָהוּ . . . אִישׁ  
*one . . . another*.  
 רָעַע to *be evil* (§ 42, st. Rem. a).  
 —Hiph. הִרַע to *afflict, injure*.  
 רַע 1 *adj.*, *evil*; *f.* רָעָה *an evil*.  
 רָעַשׁ to *quake* (§ 36).—Hiph. to  
*shake*.  
 רָעַשׁ 2 *m.*, *earthquake*.  
 רָפָא to *heal* (§ 38).—Niph. *pass*.  
 רָצְפָה 2 *f.*, *a coal, hot stone*.  
 רָקַב to *rot* (st. § 22).  
 רָקִיעַ 1 *m.*, *firmament*.  
 רָשַׁע 1 *adj.*, *wicked*.

## ש

שָׁאַל to *ask* (§ 36); ל in *reference to*.  
 שְׁאוֹל *c.*, *Sheol, Hades*.  
 שָׁאַר to *be left, over, to remain*  
 (Qal rare).—Hiph. to *leave*  
*over*.—Niph. *pass*.  
 שֵׁבֶט 2 *m.*, *rod, sceptre, tribe*.  
 שִׁבְעָה 2 *seven*; שִׁבְעִי *seventh*. § 48.  
 שָׁבַע Qal unus.—Niph. to *swear*  
 (§ 37).  
 שָׁבַר to *break*.—Niph. *pass*.—Pi.  
 to *break in pieces*.—Part. Niph.  
 נִשְׁבָּר *broken*.  
 שָׁבַר 2 *i.*, and שָׁבַר 2 *m.*, *breach*.  
 שָׁבַר to *buy or sell corn*.  
 שָׁבַר 2 *m.*, *grain, corn*.  
 שָׁבַת to *rest, cease*.—Hiph. to  
*finish*.  
 שַׁבָּת 1 *c.*, *rest, sabbath*.  
 שְׁדֵי *m.*, *almighty, generally with*  
 אֱלֹהִים *God*.  
 שׁוּב to *turn, return* (§ 40).—Hiph.  
 to *restore, bring back*.  
 שׁוּפָר 1 *c.*, *a trumpet*. Pl. *ôth*.  
 שׁוּק 2 *m.*, *street*. Pl. שׁוּקִים § 41.  
 שׁוֹר 2 *m.*, *ox*. Pl. שׁוֹרִים § 41.  
 שָׁחַט to *slay, slaughter* (§ 36,  
 Parad.).  
 שָׁחַר 2 *m.*, *dawn*.  
 שָׁחַת Qal unus.—Pi. שָׁחַת to  
*destroy* (§ 36).—Hiph. *id.*; to  
*act corruptly, to corrupt*.—Niph.  
*pass*.  
 שִׁיר 2 *m.*, *a song*; *f.* *id*. § 41.  
 שִׁית to *set, place* (§ 40).  
 שָׁכַב to *lie down* (st. § 22).

שָׁכַח *to forget* (§ 37).—Niph. *pass.*  
שָׁכַל *to be bereaved* (of children)  
(st. § 22).

שָׁכַן *to dwell*.—Impf. יִשְׁכֵּן.—Hiph.  
*to cause to dwell, place.*

מִשְׁכָּן 1 *m., dwelling, tabernacle.*

שָׁכַר *to be drunken* (st. § 22).

שָׁלַח *to send, stretch out*.—Pi. *send*  
*away.*

שֻׁלְחָן 1 *c., a table.*

שָׁלַךְ Qal unus.—Hiph. *to cast,*  
*cast off*.—Hoph. *pass.*

שָׁלַם *to be whole, sound* (st. § 22).  
—Pi. *to complete, perform, pay.*

שָׁלֵם 1 *adj., whole, sound.*

שְׁלוֹם 1 *m., soundness, health, peace.*

שָׁלֹשׁ 1 *adj., three.* § 48.

שָׁמָּה *adv., there; שָׁמָּה thither; מִשָּׁם*  
*from there, thence.*

שֵׁם 3 *m., a name.* Pl. שְׁמוֹת.  
§ 30. 2.

שָׁמַד Qal unus.—Hiph. *to destroy.*  
—Niph. *pass.*

שָׁמַיִם 1 *pl., heaven, heavens.*

שָׁמַם *to be desolate* (§ 42). Impf.  
יִשָּׁם, יִשָּׁם and יִשָּׁם.—Hiph. *to*  
*desolate*.—Niph. *pass.*

שָׁמַע *to hear, listen to*, אֵל, ל, ב,  
(§ 22).—Niph. *pass.*

שָׁמַע 2 *m., a report.*

שָׁמַר *to keep, watch*.—Niph. *to*  
*take heed, beware*.—Hithp. *to*  
*keep oneself.*

שָׁמַר 3 *part., watchman.*

מִשְׁמָרָה 1 *m., and מִשְׁמָרָה, מִשְׁמָרָה*  
*f., ward, watch, observance.*  
§ 29. 2.

שָׁמַשׁ 2 *c., the sun.*

שָׁנָה 1 *f., a year.* Pl. שָׁנִים (Poet.  
*ôth*).

שְׁנַיִם *du., two.* § 48.

שְׁנִי 1 *adj., second.* § 48.

שָׁעַן Qal unus.—Niph. *to lean,*  
*rest on.*

שָׁעַר 2 *c., a gate.*

שָׁפְחָה 2 *f., handmaid.*

שָׁפַט *to judge*.—Niph. *to litigate.*

שָׁפַט 3 *part., a judge.*

מִשְׁפָּט 1 *m., judgment.*

שָׁפַךְ *to pour out, spill*.—Niph.  
*pass.*

שָׁפַל *to be low, abased* (st. § 22).

שָׁקַל *to weigh*.—Niph. *pass.*

שָׁרְץ *to swarm; with, acc.*

שָׁרְץ 2 *m., creeping things.*

שָׁרַת Qal unus.—Pi. שָׁרַת *to serve,*  
*minister* (§ 36).

שָׁקָה See next word.

שָׁתָה *to drink* (§ 44).—Impf.  
apoc. יִשְׁתֵּה.—Niph. *pass.*—  
Hiph. הִשְׁקָה *to give drink, to*  
*water.*

מִשְׁקָה *m. part., a cupbearer,*  
*butler; also butlership.*

מִשְׁתֵּה *m., a feast.*

ש

שָׂבַע *to be sated, satisfied* (st. § 37);  
*with, acc.*—Hiph. *to satisfy; one*  
*with—, two acc.*

שָׂדֵה and שָׂרֵי 1 *m., a field.* § 45.

שִׁיחָה *f., meditation.*

שָׂם *to set, place* (§ 40).

שָׂכַל 2 *i. m., understanding.*

שָׂנֵא *to hate* (§ 38. st.).

שָׁפָה 1 *f.*, lip, edge, bank; *du.*  
שָׁפָתַיַם.

שָׂרַף *to burn.*—Niph. *pass.*

שָׂרָף 1 *m.*, a seraph.

שָׂר 1 *m.*, a prince, captain. § 43.

### ת

תִּבְיָה 1 *f.*, ark (*ē firm*).

תִּנְיָה 2 *m.*, midst; *cons.* תוֹךְ § 41.

בְּתוֹכִי *within me.*

תּוֹלְדוֹת *pl. f.*, generations, history  
(*see יָלַד*).

תּוֹרָה *f.*, instruction, law (*יָרָה*).

תַּחַת *prep.*, under, beneath, instead  
*of.*—Suff. תַּחְתִּי. § 49.

תָּמַם *to be complete, ended* (§ 42).

—Impf. יָתַם.—Hiph. *to com-  
plete, finish.*

תָּמַם 1 *adj.*, complete, perfect (§ 43).

תָּמִים 1 *adj.*, *id.*

תָּמִיד *adv.*, continually.

תָּמָר 2 *m.*, a palm tree.

תְּפִלָּה *prayer.*

תִּקַּע *to strike, blow* (a trumpet).

תִּרְדָּמָה *f.*, a deep sleep (*רָדַם*).

תְּשׁוּעָה. *See ישַׁע.*



## PARADIGMS OF VERBS AND NOUNS.

## THE REGULAR

		Qal			
		act.	stat.		Niph'al
<i>Perf. Sing.</i>	3 m.	קָטַל	קָטַד	קָטַן	נִקְטַל
	3 f.	קָטְלָהּ	קָטְדָהּ	קָטְנָהּ	נִקְטְלָהּ
	2 m.	קָטַלְתָּ	קָטַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ
	2 f.	קָטַלְתְּ	קָטַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ
	1 c.	קָטַלְתִּי	קָטַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי
<i>Plur.</i>	3 c.	קָטְלוּ	קָטְדוּ	קָטְנוּ	נִקְטְלוּ
	2 m.	קָטַלְתֶּם	קָטַדְתֶּם	קָטַנְתֶּם	נִקְטַלְתֶּם
	2 f.	קָטַלְתֶּן	קָטַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן
	1 c.	קָטַלְנוּ	קָטַדְנוּ	קָטַנְנוּ	נִקְטַלְנוּ
<i>Impf. Sing.</i>	3 m.	יִקְטַל	יִקְבֹּד	יִקְטֹן	יִקְטַל
	3 f.	תִּקְטַל	תִּקְבֹּד		תִּקְטַל
	2 m.	תִּקְטַל	תִּקְבֹּד		תִּקְטַל
	2 f.	תִּקְטְלִי (י)	תִּקְבְּדִי		תִּקְטְלִי
	1 c.	אִקְטַל	אִקְבֹּד		אִקְטַל (אִקְטַל)
<i>Plur.</i>	3 m.	יִקְטְלוּ (י)	יִקְבְּדוּ		יִקְטְלוּ
	3 f.	תִּקְטְלֶנָּה	תִּקְבְּדֶנָּה		תִּקְטְלֶנָּה
	2 m.	תִּקְטְלֶינָּה (י)	תִּקְבְּדֶינָּה		תִּקְטְלֶינָּה
	2 f.	תִּקְטְלֶנָּה	תִּקְבְּדֶנָּה		תִּקְטְלֶנָּה
	1 c.	נִקְטַל	נִקְבֹּד		נִקְטַל
<i>Imp. Sing.</i>	2 m.	קְטַל (קְטַלְהּ)	קְבֹד (קְבֹדְהּ)		הִקְטַל (הִקְטַל)
	2 f.	קְטְלִי (קְטְלִי)	קְבְּדִי		הִקְטְלִי
<i>Plur.</i>	2 m.	קְטְלוּ	קְבְּדוּ		הִקְטְלוּ
	2 f.	קְטְלֶנָּה	קְבְּדֶנָּה		הִקְטְלֶנָּה
<i>Jussive</i>	3 sing.	יִקְטַל	יִקְבֹּד		יִקְטַל (יִקְטַל)
<i>vav cons. impf.</i>		וַיִּקְטַל	וַיִּקְבֹּד		וַיִּקְטַל (וַיִּקְטַל)
<i>Cohortative</i>	1 sing.	אִקְטַלְהּ	אִקְבֹּדְהּ		אִקְטַלְהּ
<i>vav cons. perf.</i>		וַיִּקְטַלְתָּ	&c.		
<i>Inf.</i>		קְטַל	קְבֹד, קְבֹד		הִקְטַל
<i>Inf. absol.</i>		קָטוּל	קְבֹד		הִקְטַל, נִקְטַל
<i>Pert. act.</i>		קָטַל	קָבַד	קָטַן	
<i>pass.</i>		קָטוּל			נִקְטַל

## VERB. § 20—28.

Pi'el	Pu'al	Hithpa'el	Hiph'il	Hoph'al
קָטַל, קָטַל	קָטַל	הִתְקַטַּל - קָטַל	הִקְטִיל	הִקְטַל
קָטַלְהָ	קָטַלְהָ	הִתְקַטַּלְהָ	הִקְטִילְהָ	הִקְטַלְהָ
קָטַלְתָּ	קָטַלְתָּ	הִתְקַטַּלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
קָטַלְתָּ	קָטַלְתָּ	הִתְקַטַּלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
קָטַלְתִּי	קָטַלְתִּי	הִתְקַטַּלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי
קָטַלְוּ	קָטַלְוּ	הִתְקַטַּלְוּ	הִקְטַלְוּ	הִקְטַלְוּ
קָטַלְתֶּם	קָטַלְתֶּם	הִתְקַטַּלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם
קָטַלְתֶּן	קָטַלְתֶּן	הִתְקַטַּלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן
קָטַלְנִי	קָטַלְנִי	הִתְקַטַּלְנִי	הִקְטַלְנִי	הִקְטַלְנִי
יִקְטַל	יִקְטַל	יִתְקַטַּל	יִקְטִיל	יִקְטַל
תִּקְטַל	תִּקְטַל	תִּתְקַטַּל	תִּקְטִיל	תִּקְטַל
תִּקְטַל	תִּקְטַל	תִּתְקַטַּל	תִּקְטִיל	תִּקְטַל
תִּקְטַלְי	תִּקְטַלְי	תִּתְקַטַּלְי	תִּקְטִילְי	תִּקְטַלְי
אִקְטַל	אִקְטַל	אִתְקַטַּל	אִקְטִיל	אִקְטַל
יִקְטַלוּ	יִקְטַלוּ	יִתְקַטַּלוּ	יִקְטִילוּ	יִקְטַלוּ
תִּקְטַלְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה
תִּקְטַלוּ	תִּקְטַלוּ	תִּתְקַטַּלוּ	תִּקְטִילוּ	תִּקְטַלוּ
תִּקְטַלְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה
נִקְטַל	נִקְטַל	נִתְקַטַּל	נִקְטִיל	נִקְטַל
קָטַל		הִתְקַטַּל	הִקְטִיל	
קָטַלְי		הִתְקַטַּלְי	הִקְטִילְי	
קָטַלוּ	wanting	הִתְקַטַּלוּ	הִקְטִילוּ	wanting
קָטַלְנָה		הִתְקַטַּלְנָה	הִקְטִילְנָה	
יִקְטַל	יִקְטַל	יִתְקַטַּל	יִקְטִיל	&c.
וַיִּקְטַל	וַיִּקְטַל	וַיִּתְקַטַּל	וַיִּקְטִיל	
אִקְטַלְהָ		אִתְקַטַּלְהָ	אִקְטִילְהָ	
קָטַל	(קָטַל)	הִתְקַטַּל	הִקְטִיל	(הִקְטַל)
קָטַל, קָטַל	קָטַל	(הִתְקַטַּל)	הִקְטַל	(הִקְטַל)
מִקְטַל	מִקְטַל	מִתְקַטַּל	מִקְטִיל	מִקְטַל

## THE VERBAL SUFFIXES

## Qal

<i>Perf.</i>	3 s. m.	3 s. f.	2 s. m.	2 s. f.
<i>Suff.</i>	קָטַל	קָטְלָהּ	קָטַלְתָּ	קָטַלְתְּ
s. 1 c.	קָטַלְתִּי	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
2 m.	קָטַלְתְּ	קָטַלְתְּ	—	—
2 f.	&c. קָטַלְתְּ	קָטַלְתְּ	—	—
3 m.	קָטַלוּ	קָטַלְתֶּהּ	קָטַלְתֶּם	קָטַלְתֶּם
3 f.	קָטַלְהָ	קָטַלְתֶּהּ	קָטַלְתֶּהּ	קָטַלְתֶּהּ
pl. 1 c.	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 m.	קָטַלְתֶּם	—	—	—
2 f.	קָטַלְתֶּן	—	—	—
3 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
3 f.	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן

<i>Impf.</i>	3 s. m.	3 pl. m.	<i>Imper.</i>	
<i>Suff.</i>	יִקְטַל	יִקְטְלוּ	קָטַל	קָטְלוּ
s. 1 c.	יִקְטַלְתִּי	יִקְטַלְתֶּם	קָטְלוּ	קָטְלוּ
2 m.	יִקְטַלְתְּ	יִקְטַלְתֶּם	—	—
2 f.	&c. יִקְטַלְתְּ	יִקְטַלְתֶּם	—	—
3 m.	יִקְטַלְהוּ	יִקְטַלְהוּ	קָטְלוּ	&c.
3 f.	יִקְטַלְהָ	יִקְטַלְהָ	קָטְלוּ	as in
pl. 1 c.	יִקְטַלְנוּ	יִקְטַלְנוּ	קָטְלוּ	imperf.
2 m.	יִקְטַלְתֶּם	יִקְטַלְתֶּם	—	—
2 f.	יִקְטַלְתֶּן	יִקְטַלְתֶּן	—	—
3 m.	יִקְטַלְתֶּם	יִקְטַלְתֶּם	קָטַלְתֶּם	—
3 f.	יִקְטַלְתֶּן	יִקְטַלְתֶּן	קָטַלְתֶּן	—

And so all parts of *impf.* ending in a Consonant.

So 2 *pl. m.*, and 2, 3 *pl. f.* which becomes *תִּקְטְלוּ*.

The first syll. is half-open, e. g. *קָטְלוּ*. But see *infin. cons.*—In *Perf.* 2 *s. f.* sometimes follows 2 *s. m.*

REGULAR VERB. § 31.

Qai

Pi'āl

1 s. c.	3 pl. c.	2 pl. c.	1 pl. c.	3 s. m.
קָטַלְתִּי	קָטְלוּ	קָטַלְתֶּם	קָטַלְנוּ	קָטַל
—	קָטְלוּנִי כְּבָד'	קָטַלְתֶּינִי	—	קָטַלְנִי
קָטַלְתָּהּ	קָטְלוּהָ	—	קָטַלְנוּהָ	קָטַלְהָ
קָטַלְתָּהּ	קָטְלוּהָ	—	&c.	קָטַלְהָ
ז — קָטַלְתָּהּ יְהוָה	קָטְלוּהוּ	&c.	as 3 pl.	קָטַלְהוּ
קָטַלְתָּהּ	קָטְלוּהָ	as 3 pl.	—	קָטַלְהוּ
—	קָטְלוּנָהּ	—	—	קָטַלְנָהּ
קָטַלְתֶּם	—	—	—	קָטַלְכֶם
קָטַלְתֶּם	—	—	—	קָטַלְכֶם
קָטַלְתֶּם	קָטְלוּם	—	—	קָטַלְכֶם
קָטַלְתֶּם	קָטְלוּ	—	—	קָטַלְכֶם

*Impf. and imper. with n.*

*Infin. cons.*

קָטַלְנִי יְהוָה	קָטַלְנִי כְּבָד'
קָטַלְנִי	—
קָטַלְנִי	קָטַלְנִי
קָטַלְנִי	קָטַלְנִי
קָטַלְנִי ?	קָטַלְנִי

קָטַל	קָטַלְנִי	קָטַלְנִי
קָטַלְנִי	קָטַלְנִי	קָטַלְנִי
קָטַלְהָ	קָטַלְהָ	קָטַלְהָ
קָטַלְהָ	קָטַלְהָ	קָטַלְהָ
קָטַלְהוּ	קָטַלְהוּ (יְהוָה)	קָטַלְהוּ
קָטַלְהוּ	—	קָטַלְהוּ
קָטַלְנָהּ	—	קָטַלְנָהּ
קָטַלְכֶם	כְּבָד'	קָטַלְכֶם
קָטַלְכֶם	—	קָטַלְכֶם
קָטַלְכֶם	—	קָטַלְכֶם
קָטַלְכֶם	—	קָטַלְכֶם

It is doubtful if 1 pl. occurs with *n*. See Ps. 12. 8. Hos. 12. 5.

The 1 pers. has regularly verbal suff. of *obj.*; the others have nominal suff. whether of object or subject.

## PE NUN VERB. § 33.

	Qal		Niph.	Hiph.	Hoph.
<i>Perf. Sing.</i> 3 m.	(קָנַשׁ)	קָנַשׁ	קָנַשׁ	הִקְנִישׁ	הִקְנִישׁ
3 f.			הִקְנִישָׁה	הִקְנִישָׁה	הִקְנִישָׁה
2 m.			הִקְנִישְׁתָּ	הִקְנִישְׁתָּ	הִקְנִישְׁתָּ
<i>Impf. Sing.</i> 3 m.	יִקְנֹשׁ	יִפְלֹשׁ	יִקְנֹשׁ	יִקְנִישׁ	יִקְנֹשׁ
3 f.	תִּקְנֹשׁ	תִּפְלֹשׁ	&c.	תִּקְנִישׁ	
2 m.	תִּקְנֹשׁ	תִּפְלֹשׁ		תִּקְנִישׁ	
2 f.	תִּקְנֹשִׁי	תִּפְלֹשִׁי		תִּקְנִישִׁי	
1 c.	אִקְנֹשׁ	אִפְלֹשׁ		אִקְנִישׁ	
<i>Plur.</i> 3 m.	יִקְנֹשׁוּ	יִפְלֹשׁוּ		יִקְנִישׁוּ	
3 f.	תִּקְנֹשְׁנָה	תִּפְלֹשְׁנָה		תִּקְנֹשְׁנָה	
2 m.	תִּקְנֹשׁוּ	תִּפְלֹשׁוּ		תִּקְנִישׁוּ	
2 f.	תִּקְנֹשְׁנָה	תִּפְלֹשְׁנָה		תִּקְנֹשְׁנָה	
1 c.	נִקְנֹשׁ	נִפְלֹשׁ		נִקְנִישׁ	
<i>Imp. Sing.</i> 2 m.	קָנַשׁ (קְנֹשׁה)	נִפְלֹשׁ	הִקְנִישׁ	הִקְנִישׁ	
2 f.	קָנַשִׁי	נִפְלֹשִׁי	הִקְנִישִׁי	הִקְנִישִׁי	
<i>Plur.</i> 2 m.	קָנַשׁוּ	נִפְלֹשׁוּ	הִקְנִישׁוּ	הִקְנִישׁוּ	wanting
2 f.	קָנַשְׁנָה	נִפְלֹשְׁנָה	הִקְנִישְׁנָה	הִקְנִישְׁנָה	
<i>Juss.</i> 3 sing.				יִקְנֹשׁ	
<i>vav cons. impf.</i>				וַיִּקְנֹשׁ	
<i>Cohort.</i> 1 sing.	אִקְנֹשׁה			אִקְנִישׁה	
<i>vav cons. perf.</i>	וַיִּקְנֹשׁתָּ				
<i>Inf.</i>	קָנַשׁתָּ	נִפְלֹשׁ	הִקְנֹשׁ	הִקְנִישׁ	הִקְנֹשׁ
<i>Inf. absol.</i>	קָנַשׁ	נִפְלֹשׁ	הִקְנֹשׁ	הִקְנִישׁ	הִקְנֹשׁ
<i>Part. act.</i>	קָנַשׁ	נִפְלֹשׁ	קָנַשׁ	מִקְנִישׁ	
<i>pass.</i>	קָנַשׁתָּ	—			קָנַשׁתָּ

## PE NUN VERB. § 33.

	Qal	Niph.	Hoph.
<i>Perf. Sing.</i> 3 m.	נָתַן	לָקַח	נִלְקַח, נִתְּנָן
3 f.	נָתְנָה	לָקַחָהּ	
2 m.	נָתַתָּה	לָקַחְתָּ	
2 f.	נָתַתְּ	&c.	
1 c.	נָתַתִּי		
<i>Plur.</i> 3 c.	נָתַנוּ		
2 m.	נָתַתֶּם		
2 f.			
1 c.	נָתַנּוּ		
<i>Impf. Sing.</i> 3 m.	יִתֵּן	יִקַּח	יִשָּׁחַ, יִשָּׁחַ, יִשָּׁחַן
3 f.	תִּתֵּן	תִּקַּח	
2 m.	תִּתֶּן	תִּקַּח	
2 f.	תִּתְּנִי	תִּקְחִי	
1 c.	אֶתֵּן	אֶקַּח	
<i>Plur.</i> 3 m.	יִתְּנוּ	יִקְחוּ	
3 f.			
2 m.	תִּתְּנוּ	תִּקְחוּ	
2 f.			
1 c.	נִתֵּן	נִקַּח	
<i>Imp. Sing.</i> 2 m.	תֵּן, תִּתְּנֵה	קַח, קַחְהָ	
2 f.	תְּנִי	קַחִי	
<i>Plur.</i> 2 m.	תְּנוּ	קַחוּ	
2 f.			
<i>Juss.</i> 3 sing.	יִתֵּן	יִקַּח	
<i>vav cons. impf.</i>	וַיִּתֵּן	וַיִּקַּח	
<i>Inf.</i>	(נָתַן)	לְבַחַת, מְנַחֵתִי	נִלְקַחְתִּי, הַנְּחָן
<i>Inf. abs.</i>	נָתַן	לָקַחַת	הַנְּחָן
<i>Part. act.</i>	נֹתֵן	לֹקַחַת	
<i>pass.</i>	נִתְּנָן	נִלְקָחַת	נִתְּנָן

## PE GUTTURAL

	Qal		Niph.
	act.	stat.	
<i>Perf. Sing.</i> 3 m.	קָתַם	קָתַם	קָתַם
3 f.	קָתְתָה		קָתְתָה
2 m.	קָתַתָּה		קָתַתָּה
2 f.	קָתַתְּהָ		קָתַתְּהָ
1 c.	קָתַתִּי		קָתַתִּי
<i>Plur.</i> 3 c.	קָתְתוּ		קָתְתוּ
2 m.	קָתַתְתֶּם		קָתַתְתֶּם
2 f.	קָתַתְתֶּן		קָתַתְתֶּן
1 c.	קָתַתְנוּ		קָתַתְנוּ
<i>Impf. Sing.</i> 3 m.	קָתַם	קָתַם	קָתַם
3 f.	קָתְמִיד	קָתְמִיד	קָתְמִיד
2 m.	קָתְמִיד	קָתְמִיד	קָתְמִיד
2 f.	קָתְמִידִי	קָתְמִידִי	קָתְמִידִי
1 c.	אֶתְמִיד	אֶתְמִיד	אֶתְמִיד
<i>Plur.</i> 3 m.	קָתְמִידוּ	קָתְמִידוּ	קָתְמִידוּ
3 f.	קָתְמִידְתֶּן	קָתְמִידְתֶּן	קָתְמִידְתֶּן
2 m.	קָתְמִידוּ	קָתְמִידוּ	קָתְמִידוּ
2 f.	קָתְמִידְתֶּן	קָתְמִידְתֶּן	קָתְמִידְתֶּן
1 c.	קָתְמִיד	קָתְמִיד	קָתְמִיד
<i>Imp. Sing.</i> 2 m.	קָתְמִיד	קָתְמִיד	קָתְמִיד
2 f.	קָתְמִידִי	קָתְמִידִי	קָתְמִידִי
<i>Plur.</i> 2 m.	קָתְמִידוּ	קָתְמִידוּ	קָתְמִידוּ
2 f.	קָתְמִידְתֶּן	קָתְמִידְתֶּן	קָתְמִידְתֶּן
<i>Juss.</i> 3 sing.			
<i>vav cons. impf.</i>	וְקָתְמִיד	וְקָתְמִיד	
<i>Cohort.</i> 1 sing.	אֶתְמִידְהָ		
<i>var cons. perf.</i>	וְקָתְמִידְתִּי		
<i>Inf.</i>	קָתְמִיד		קָתְמִיד
<i>Inf. absot.</i>	קָתְמִיד		קָתְמִיד
<i>Part. act.</i>	קָתְמִיד		קָתְמִיד
<i>pass.</i>	קָתְמִיד		קָתְמִיד



VERB. § 34.

PE 'ALEPH. § 35

Hiph.	Hoph.	Qal
הִעֲמִיד הַהַתִּים	הִעֲמִיד הַהַתִּים	אָכַל
הִעֲמִידָה	הִעֲמִידָה	
הִעֲמִידְתָּ	הִעֲמִידְתָּ	
הִעֲמִידְתָּ	הִעֲמִידְתָּ	
הִעֲמִידְתִּי	הִעֲמִידְתִּי	
הִעֲמִידוּ	הִעֲמִידוּ	
הִעֲמִידְתֶּם	הִעֲמִידְתֶּם	
הִעֲמִידְתֶּן	הִעֲמִידְתֶּן	
הִעֲמִידְנוּ	הִעֲמִידְנוּ	
יַעֲמִיד	יַעֲמִיד	יֹאכַל
תַּעֲמִיד	תַּעֲמִיד	תֹּאכַל
תַּעֲמִיד	תַּעֲמִיד	תֹּאכַל
תַּעֲמִידִי	תַּעֲמִידִי	תֹּאכַלְי
אֵעִיד	אֵעִיד	אֹכַל
יַעֲמִידוּ	יַעֲמִידוּ	יֹאכְלוּ
תַּעֲמִידְנָה	תַּעֲמִידְנָה	תֹּאכְלֶנָּה
תַּעֲמִידוּ	תַּעֲמִידוּ	תֹּאכְלוּ
תַּעֲמִידְנָה	תַּעֲמִידְנָה	תֹּאכְלֶנָּה
נַעֲמִיד	נַעֲמִיד	נֹאכַל
הֵעִיד		אָכַל
הֵעִידִי		אָכַלְי
הֵעִידוּ	wanting	אָכְלוּ
הֵעִידְנָה		אָכְלֶנָּה
יַעֲמִיד		
וַיַּעֲמִיד		וַיֹּאכַל (וַיֹּאמֶר)
אֵעִידָה		אֹכְלָה
&c. הֵעִיד		אָכַל
הֵעִיד	&c. הֵעִיד	אָכַל
&c. נַעֲמִיד		אָכַל
	&c. מַעֲמִיד	אָכַל

## 'AYIN GUTTURAL

	Qal	Niph'al
<i>Perf. Sing.</i> 3 m.	שָׁחַט (נָחַט)	נִשְׁחַט נָחַט
3 f.	שָׁחַטָּה	נִשְׁחַטְתָּה
2 m.	שָׁחַטְתָּ	נִשְׁחַטְתָּ
2 f.	שָׁחַטְתְּ	נִשְׁחַטְתְּ
1 c.	שָׁחַטְתִּי	נִשְׁחַטְתִּי
<i>Plur.</i> 3 c.	שָׁחַטוּ	נִשְׁחַטוּ
2 m.	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם
2 f.	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן
1 c.	שָׁחַטְנִי	נִשְׁחַטְנִי
<i>Impf. Sing.</i> 3 m.	שָׁחַט	נִשְׁחַט יִנְחַט
3 f.	תִּשְׁחַט	תִּנְחַט
2 m.	תִּשְׁחַט	תִּנְחַט
2 f.	תִּשְׁחַטִּי	תִּנְחַטִּי
1 c.	אֶשְׁחַט	אֶנְחַט
<i>Plur.</i> 3 m.	יִשְׁחַטוּ	יִנְחַטוּ
3 f.	תִּשְׁחַטְנָה	תִּנְחַטְנָה
2 m.	תִּשְׁחַטוּ	תִּנְחַטוּ
2 f.	תִּשְׁחַטְנָה	תִּנְחַטְנָה
1 c.	נִשְׁחַט	נִנְחַט
<i>Imp. Sing.</i> 2 m.	שָׁחַט	הִשְׁחַט הִנְחַט
2 f.	שָׁחַטִּי	הִשְׁחַטִּי
<i>Plur.</i> 2 m.	שָׁחַטוּ	הִשְׁחַטוּ
2 f.	שָׁחַטְנָה	הִשְׁחַטְנָה
<i>Juss.</i> 3 sing.	יִשְׁחַט	&c.
<i>vav cons. impf.</i>	וַיִּשְׁחַט	&c.
<i>impf. with subj.</i>	יִשְׁחַטְנִי	&c.
<i>Inf.</i>	שָׁחַט	הִשְׁחַט הִנְחַט
<i>Inf. absol.</i>	שָׁחַט	נִשְׁחַט
<i>Part. act.</i>	שָׁחַט	נִשְׁחַט נָחַט
<i>pass.</i>	שָׁחֻט	

VERBS. § 36.

Pi'el		Pu'al		Hithp.	
בָּרַךְ	נָחַם	בָּרַךְ	נָחַם	הִתְבָּרַךְ	הִתְנַחַם
בִּרְכָה		בִּרְכָה		הִתְבָּרְכָה	
בִּרְכֶּךָ		בִּרְכֶּךָ		הִתְבָּרְכֶּךָ	
בִּרְכֹתֶיךָ		בִּרְכֹתֶיךָ		הִתְבָּרְכֹתֶיךָ	
בִּרְכֵי		בִּרְכֵי		הִתְבָּרְכֵי	
בִּרְכֵי		בִּרְכֵי		הִתְבָּרְכֵי	
בִּרְכֵם		בִּרְכֵם		הִתְבָּרְכֵם	
בִּרְכֶתְךָ		בִּרְכֶתְךָ		הִתְבָּרְכֶתְךָ	
בִּרְכֹתֶיךָ		בִּרְכֹתֶיךָ		הִתְבָּרְכֹתֶיךָ	
יְבָרַךְ	יְנַחֵם	יְבָרַךְ	יְנַחֵם	יִתְבָּרַךְ	יִתְנַחֵם
תְּבָרַךְ		תְּבָרַךְ		תִּתְבָּרַךְ	
תְּבָרְכֶךָ		תְּבָרְכֶךָ		תִּתְבָּרְכֶךָ	
תְּבָרְכֵי		תְּבָרְכֵי		תִּתְבָּרְכֵי	
אֲבָרַךְ		אֲבָרַךְ		אִתְבָּרַךְ	
יְבָרְכֵנִי		יְבָרְכֵנִי		יִתְבָּרְכֵנִי	
תְּבָרְכֵנִי		תְּבָרְכֵנִי		תִּתְבָּרְכֵנִי	
תְּבָרְכֵנִי		תְּבָרְכֵנִי		תִּתְבָּרְכֵנִי	
תְּבָרְכֵנָה		תְּבָרְכֵנָה		תִּתְבָּרְכֵנָה	
תְּבָרְכֵנִי		תְּבָרְכֵנִי		תִּתְבָּרְכֵנִי	
תְּבָרְכֵנָה		תְּבָרְכֵנָה		תִּתְבָּרְכֵנָה	
נְבָרַךְ		נְבָרַךְ		נִתְבָּרַךְ	
בָּרַךְ	נָחַם			הִתְבָּרַךְ	הִתְנַחַם
בָּרְכֵי				הִתְבָּרְכֵי	
בָּרְכֵי				הִתְבָּרְכֵי	
בָּרְכֵנָה				הִתְבָּרְכֵנָה	
בָּרַךְ	נָחַם	בָּרַךְ	נָחַם	הִתְבָּרַךְ	הִתְנַחַם
בָּרַךְ					
מִבָּרַךְ	מִנְחָם			מִתְבָּרַךְ	מִתְנַחַם
		מִבָּרַךְ	מִנְחָם		

## LAMED GUTTURAL

	Qal	Niph.	Pi'el
<i>Perf. Sing.</i> 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח
3 f.	שִׁלְּחָהּ	נִשְׁלַחְהָ	שִׁלְּחָהּ
2 m.	שִׁלַּחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
2 f.	שִׁלַּחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ
1 c.	שִׁלַּחְתִּי	&c.	&c.
<i>Plur.</i> 3 c.	שִׁלְּחוּ		
2 m.	שִׁלַּחְתֶּם		
2 f.	שִׁלַּחְתֶּן		
1 c.	שִׁלַּחְנִי		
<i>Impf. Sing.</i> 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
<i>Plur.</i> 3 m.	יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלַחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
2 m.	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
<i>Imp. Sing.</i> 2 m.	שִׁלַּח	הִשְׁלַח	שִׁלַּח
2 f.	שִׁלַּחִי	הִשְׁלַחִי	
<i>Plur.</i> 2 m.	שִׁלְּחוּ	הִשְׁלַחוּ	
2 f.	שִׁלַּחְנָה	הִשְׁלַחְנָה	
<i>Juss.</i> 3 sing.			
<i>vuv cons. impf.</i>			
<i>impf. with suff.</i>	יִשְׁלַחְנִי	&c.	
<i>Inf.</i>	שִׁלַּח	הִשְׁלַח	שִׁלַּח
<i>Inf. absol.</i>	שִׁלַּח	נִשְׁלַח	שִׁלַּח
<i>Part. act.</i>	שֹׁלֵחַ	נִשְׁלָחַת	מִשְׁלֵחַ
<i>pass.</i>	שְׁלֻחַת		

VERBS. § 37.

Pu'al	Hithp.	Hiph.	Hoph
<p>שָׁלַח שִׁלְּחָהּ שִׁלְּחֶיהָ שִׁלְּחֵיהֶם &amp;c.</p>	<p>הִשְׁתַּלַּח הִשְׁתַּלְּחָהּ הִשְׁתַּלְּחֶיהָ הִשְׁתַּלְּחֵיהֶם &amp;c.</p>	<p>הִשְׁלִיחַ הִשְׁלִיחָהּ הִשְׁלִיחֶיהָ הִשְׁלִיחֵיהֶם הִשְׁלִיחוּ הִשְׁלִיחוּם הִשְׁלִיחוּן הִשְׁלִיחוּם</p>	<p>הִשְׁלַח הִשְׁלַחָהּ הִשְׁלַחֶיהָ הִשְׁלַחֵיהֶם &amp;c.</p>
יִשְׁלַח	יִשְׁתַּלַּח	<p>יִשְׁלַח תִּשְׁלַח תִּשְׁלַחֶיהָ תִּשְׁלַחֵיהֶם יִשְׁלַחוּ תִּשְׁלַחוּ תִּשְׁלַחוּם תִּשְׁלַחוּן תִּשְׁלַחוּם</p>	יִשְׁלַח
wanting	הִשְׁתַּלַּח	<p>הִשְׁלַח הִשְׁלַחָהּ הִשְׁלַחֶיהָ הִשְׁלַחֵיהֶם יִשְׁלַח יִשְׁלַחוּ</p>	wanting
כִּישְׁלַח	הִשְׁתַּלַּח	<p>הִשְׁלִיחַ הִשְׁלַח כִּישְׁלִיחַ</p>	הִשְׁלַח
	כִּישְׁתַּלַּח		כִּישְׁלַח

LAMED 'ALEPH

	Qal		Niph.
<i>Perf. Sing.</i> 3 m.	לָלַךְ	לָלַח	לָלַח
3 f.	לָלַחְתְּ	לָלַחְתְּ	לָלַחְתְּ
2 m.	לָלַכְתָּ	לָלַכְתָּ	לָלַכְתָּ
2 f.	לָלַכְתְּ	לָלַכְתְּ	לָלַכְתְּ
1 c.	לָלַכְתִּי	לָלַכְתִּי	לָלַכְתִּי
<i>Plur.</i> 3 c.	לָלַכְוּ	לָלַכְוּ	לָלַכְוּ
2 m	לָלַכְתֶּם	לָלַכְתֶּם	לָלַכְתֶּם
2 f.	לָלַכְתֶּן	לָלַכְתֶּן	לָלַכְתֶּן
1 c.	לָלַכְתֶּם	לָלַכְתֶּם	לָלַכְתֶּם
<i>Impf. Sing.</i> 3 m.	לָלַךְ	&c.	לָלַח
3 f.	לָלַחְתְּ		לָלַחְתְּ
2 m.	לָלַכְתָּ		לָלַכְתָּ
2 f.	לָלַכְתְּ		לָלַכְתְּ
1 c.	לָלַכְתִּי		לָלַכְתִּי
<i>Plur.</i> 3 m.	לָלַכְוּ		לָלַכְוּ
3 f.	לָלַחְתֶּן		לָלַחְתֶּן
2 m.	לָלַכְתֶּם		לָלַכְתֶּם
2 f.	לָלַכְתֶּן		לָלַכְתֶּן
1 c.	לָלַכְתֶּם		לָלַכְתֶּם
<i>Imp. Sing.</i> 2 m.	לָלַךְ		לָלַח
2 f.	לָלַכְתְּ		לָלַכְתְּ
<i>Plur.</i> 2 m.	לָלַכְוּ		לָלַכְוּ
2 f.	לָלַכְתֶּן		לָלַכְתֶּן
<i>Juss.</i> 3 sing.			
<i>vav cons. impf.</i>			
<i>vav cons. perf.</i>	לָלַךְ		&c.
<i>impf. with suff.</i>	לָלַכְתִּי		
<i>Inf.</i>	לָלַךְ		לָלַח
<i>Inf. absol.</i>	לָלַח		לָלַח
<i>Part. act.</i>	לָלַךְ	לָלַח	לָלַח
<i>pass.</i>	לָלַח		



## PE YOD AND PE

	Verbs פ"י.			Niph.
	Qal			
<i>Perf. Sing.</i> 3 m.	יָשַׁב	יָרָא	יָרַשׁ	נִשְׁבַּח
3 f.				נִשְׁבַּחַת
2 m.				נִשְׁבַּחְתָּ
2 f.				&c.
1 c.				
<i>Plur.</i> 3 c.				
2 m.				
2 f.				
1 c.				
<i>Impf. Sing.</i> 3 m.	יֹשֵׁב	יִרְאֶה	יִרְשֶׁה	יִשְׁבַּח
3 f.	תֹּשֵׁב			תִּשְׁבַּח
2 m.	תֹּשֵׁב			תִּשְׁבַּח
2 f.	תֹּשְׁבוּ			תִּשְׁבְּחִי
1 c.	אֲשֹׁב			אֲשַׁבַּח
<i>Plur.</i> 3 m.	יֹשְׁבוּ			יִשְׁבְּחוּ
3 f.	תֹּשְׁבֹנָה			תִּשְׁבְּחֶנָּה
2 m.	תֹּשְׁבוּ			תִּשְׁבְּחוּ
2 f.	תֹּשְׁבֹנָה			תִּשְׁבְּחֶנָּה
1 c.	נִשְׁבַּח			נִשְׁבַּח
<i>Imp. Sing.</i> 2 m.	שֹׁב (שְׁבֹה)	יִרְאֵה	רֵשׁ (רֵשׁ)	הִשְׁבַּח
2 f.	שְׁבִי			הִשְׁבְּחִי
<i>Plur.</i> 2 m.	שְׁבוּ			הִשְׁבְּחוּ
2 f.	שְׁבֹנָה			הִשְׁבְּחֶנָּה
<i>Juss.</i> 3 sing.				
<i>vav cons. impf.</i>	וַיֹּשֵׁב		וַיִּרְשֶׁה	
<i>Cohort.</i> 1 sing.	אֲשַׁבַּח			
<i>Impf. in a with suff.</i>	יֹשְׁבִי		<i>Imper.</i> הִלְחֵה	
<i>Infm. cons.</i>	שְׁבֹחַת	יִרְאֵה	רֵשֶׁחַ	הִשְׁבַּח
abs.	יֹשְׁבוּ		יִרְשֶׁה	
<i>Part. act.</i>	יֹשֵׁב	יִרְאֵה	יִרְשֶׁה	נִשְׁבַּח
<i>pass.</i>	נִשְׁבָּח		יִרְשֶׁה	



VAV VERBS. § 39.

		Verbs פ'-		Verbs assimilating.		
Hiph.	Hoph.	Qal	Hiph.	Qal	Niph.	Hiph.
הוֹשִׁיב	הוֹשֵׁב	יָנַק	הִינִיק	יָצַח	נָצַח	הִצִּיחַ
הוֹשִׁיבָה	הוֹשֵׁבָה		הִינִיקָה	יָצַק		
הוֹשִׁיבֵת	הוֹשֵׁבֵת		הִינִיקֵת			
&c.	&c.		&c.			
יֹושֵׁב	יֹושֵׁב	יִנַּק	יִנִּיק	יָצַח		יָצַח
הוֹשִׁיב		תִּינַק	תִּינִיק	יָצַק		
הוֹשִׁיב		תִּינַק	תִּינִיק			
הוֹשִׁיבֵי		תִּינַקוּ	תִּינִיקוּ			
&c.		אִינַק	אִינִיק			
		יִנַּקוּ	יִנִּיקוּ			
		תִּינַקְנָה	תִּינִיקְנָה			
		תִּינַקוּ	תִּינִיקוּ			
		תִּינַקְנָה	תִּינִיקְנָה			
		יִנַּק	יִנִּיק			
הוֹשֵׁב			הִינַק			
הוֹשִׁיבֵי			הִינִיקוּ			
הוֹשִׁיבוּ			הִינִיקוּ			
הוֹשִׁיבָה			הִינִיקְנָה			
יֹושֵׁב			יִנַּק			יָצַח
יֹושֵׁב			יִנִּיק			
הוֹשִׁיב	הוֹשֵׁב		הִינִיק			
הוֹשֵׁב			הִינַק			
מוֹשִׁיב		יִנַּק	מִינִיק			מִצִּיחַ
	מוֹשֵׁב	יָנַק				

## 'AYIN VAV AND

## Qal

	<i>act.</i>		<i>stat.</i>	
<i>Perf. Sing.</i> 3 m.	קָם	מָת	פָּוֹשׁ	פָּן
3 f.	קָמָה	מָתָה	פָּוֹשָׁה	פָּנָה
2 m.	קָמַתָּ	מָתָה	פָּוֹשְׁתָּ	פָּנַתָּ
2 f.	קָמַתְּ	מָתְ	פָּוֹשְׁתְּ	&c.
1 c.	קָמַתִּי	מָתִי	פָּוֹשְׁתִּי	
<i>Plur.</i> 3 c.	קָמוּ	מָתוּ	פָּוֹשׁוּ	
2 m.	קָמַתְּם	מָתֶם	פָּוֹשְׁתֶּם	
2 f.	קָמַתְן	מָתְן	פָּוֹשְׁתְּן	
1 c.	קָמִינוּ	מָתִינוּ	פָּוֹשִׁינוּ	
<i>Impf. Sing.</i> 3 m.	יִקְוֹם	יִמְוֹת	יִפְּוֹשׁ	יִפְּן
3 f.	תִּקְוֹם		תִּפְּוֹשׁ	תִּפְּן
2 m.	תִּקְוֹם		תִּפְּוֹשׁ	תִּפְּן
2 f.	תִּקְוֹמִי		תִּפְּוֹשִׁי	תִּפְּנִי
1 c.	אִקְוֹם		אִפְּוֹשׁ	אִפְּן
<i>Plur.</i> 3 m.	יִקְוֹמוּ		יִפְּוֹשׁוּ	יִפְּנוּ
3 f.	תִּקְוֹמִינָה		תִּפְּוֹשְׁנָה	תִּפְּנִינָה
2 m.	תִּקְוֹמוּ		תִּפְּוֹשׁוּ	תִּפְּנוּ
2 f.	תִּקְוֹמִינָה		תִּפְּוֹשְׁנָה	תִּפְּנִינָה
1 c.	נִקְוֹם		נִפְּוֹשׁ	נִפְּן
<i>Imp. Sing.</i> 2 m.	קוּם כֹּרְמָה	מוּת	פּוֹשׁ	פּוּן
2 f.	קוּמִי		פּוֹשִׁי	פּוּנִי
<i>Plur.</i> 2 m.	קוּמוּ		פּוֹשׁוּ	פּוּנוּ
2 f.	קוּמְנָה		פּוֹשְׁנָה	
<i>Juss.</i> 3 sing.	יִקָּם			יִפְּן
<i>vav cons. impf.</i>	וַיִּקָּם			וַיִּפְּן
<i>Cohort.</i> 1 sing.	אִקְוֹמֶנָה			אִפְּנֶנָה
<i>vav cons. perf.</i>	וַקָּמַתָּ			וַבְּנַתָּ
<i>Inf.</i>	קוּם	מוּת	פּוֹשׁ	פּוּן
<i>Inf. abs.</i>	קוּם	מוּת	פּוֹשׁ	פּוּן
<i>Pert. act.</i>	קָם קָמָה	מָת	פָּוֹשׁ	פָּן
<i>pass.</i>	קוּמָה	קוּמָה		פּוּן פּוּן

YOD VERBS. § 40.

Niph.	Hiph.	Hoph.
נָקוּם	הִקִּים	הוּקָם
נָקוּמָה	הִקִּימָה	הוּקְמָה
נָקוּמֹת	הִקִּימוֹת	הוּקְמוֹת
נָקוּמֹת	הִקִּימוֹת	הוּקְמוֹת
נָקוּמוֹתַי	הִקִּימוֹתַי	הוּקְמוֹתַי
נָקוּמוּ	הִקִּימוּ	הוּקְמוּ
נָקוּמוּתֶם	הִקִּימוּתֶם	הוּקְמוּתֶם
נָקוּמוּתֶיךָ	הִקִּימוּתֶיךָ	הוּקְמוּתֶיךָ
נָקוּמוּנוּ	הִקִּימוּנוּ	הוּקְמוּנוּ
יָקוּם	יָקִים	יָקָם
תָּקוּם	תָּקִים	תָּקָם
תָּקוּם	תָּקִים	תָּקָם
תָּקוּמוּי	תָּקִימוּי	תָּקֹמוּי
אָקוּם	אָקִים	אָקָם
יִקְוּמוּ	יִקְוּמוּ	יִקְוּמוּ
תִּקְוֹמוּנָה	תִּקְוֹמוּנָה	תִּקְוֹמוּנָה
תִּקְוֹמוּ	תִּקְוֹמוּ	תִּקְוֹמוּ
תִּקְוֹמוּנָה	תִּקְוֹמוּנָה	תִּקְוֹמוּנָה
נָקוּם	נָקִים	נָקָם
הִקִּים	הִקִּים	הִקִּים
הִקִּימוּי	הִקִּימוּי	הִקִּימוּי
הִקִּימוּ	הִקִּימוּ	הִקִּימוּ
הִקְמוּנָה	הִקְמוּנָה	הִקְמוּנָה
	יָקָם	
	יִקְמוּ	
	אָקִימָה	
	וְהִקִּימוֹתַי	
הִקִּים	הִקִּים	הִקִּים
הִקִּים	הִקִּים	
נָקִים	מָקִים	
f. נָקוּמָה	f. מִקִּימָה	מָקָם

Forms of Intens.  
*Act.*      *Pass.*      *Reflex.*  
 קָיִים      הִתְקָיִים  
 קוּיִים      הִתְקוּיִים  
 קָיִים      קָמָם      הִתְקָמָם  
 קָמָם      קָמָם      הִתְקָמָם  
 like *Pi'el* &c. of the  
 Regular Verb.

## VERBS DOUBLE

## Qal

	act.		stat.	
<i>Perf. Sing.</i> 3 m.	סָבַב (סָב)		קָל	מַל
3 f.	סָבְבָה (סָבְה)		קָלָה	&c.
2 m.	סָבַוְתָ		קָלוּוְתָ	
2 f.	סָבַוְתְּ		קָלוּוְתְּ	
1 c.	סָבַוְתִי		קָלוּוְתִי	
<i>Plur.</i> 3 c.	סָבְבוּ (סָבוּ)		קָלוּ	
2 m.	סָבַוְתֶם		קָלוּוְתֶם	
2 f.	סָבַוְתֶיךָ		קָלוּוְתֶיךָ	
1 c.	סָבַוְתֵנִי		קָלוּוְנֵי	
<i>Impf. Sing.</i> 3 m.	יָסַב	יִסַּב	יִקַּל	יִמַּל
3 f.	תָּסַב	תִּסַּב	תִּקַּל	תִּמַּל
2 m.	תָּסַב	תִּסַּב	תִּקַּל	תִּמַּל
2 f.	תָּסַבִי	תִּסַּבִי	תִּקַּלִי	תִּמַּלִי
1 c.	אָסַב	אִסַּב	אִקַּל	אִמַּל
<i>Plur.</i> 3 m.	יָסְבוּ	יִסְבוּ	יִקַּלוּ	יִמַּלוּ
3 f.	תָּסְבִינָה	תִּסְבִּינָה	תִּקַּלְיֵנָה	תִּמַּלְיֵנָה
2 m.	תָּסְבוּ	תִּסְבוּ	תִּקַּלוּ	תִּמַּלוּ
2 f.	תָּסְבִינָה	תִּסְבִּינָה	תִּקַּלְיֵנָה	תִּמַּלְיֵנָה
1 c.	נָסַב	נִסַּב	נִקַּל	נִמַּל
<i>Imp. Sing.</i> 2 m.		סַב		
2 f.		סְבִי		
<i>Plur.</i> 2 m.		סְבוּ		
2 f.		סְבִינָה		
<i>Juss.</i> 3 sing.	יָסַב	יִסַּב	יִקַּל	&c.
<i>vav cons. impf.</i>	וַיָּסַב	וַיִּסַּב	וַיִּקַּל	
<i>Cohort.</i> 1 sing.	אָסַבְהָ	אִסַּבְהָ	&c.	
<i>vav cons. perf.</i>	וַסְבַּוְתָ			
<i>Inf.</i>		סַב	קַל	מַל
<i>Inf. absol.</i>		סָבוּב	קָלוּוְ	
<i>Part. act.</i>		סוֹבֵב	קוֹלֵה	
<i>pass.</i>		סוֹבֵיב		

AYIN. § 42.

Niph.	Hiph.	Hoph.
נָסַב	הִסָּב	הוּסַב
נִסְבָּה	הִסְבֵּה	הוּסְבָה
נִסְבוֹת	הִסְבוֹת	הוּסְבוֹת
נִסְבוֹת	הִסְבוֹת	&c.
נִסְבוֹתִי	הִסְבוֹתִי	
נִסְבִּי	הִסְבִּי	
נִסְבוֹתֶם	הִסְבוֹתֶם	
נִסְבוֹתֶיךָ	הִסְבוֹתֶיךָ	
נִסְבוֹנִי	הִסְבוֹנִי	
יָסַב	יָסַב	יָסַב
תָּסַב	תָּסַב	&c.
תָּסַב	תָּסַב	
תָּסַבִּי	תָּסַבִּי	
אָסַב	אָסַב	
יָסַבוּ	יָסַבוּ	
תָּסַבְינָה	תָּסַבְינָה	
תָּסַבוּ	תָּסַבוּ	
תָּסַבְינָה	תָּסַבְינָה	
נָסַב	נָסַב	
הָסַב	הָסַב	
הָסַבִּי	הָסַבִּי	
הָסַבוּ	הָסַבוּ	
הָסַבְינָה	הָסַבְינָה	
	יָסַב	
	וַיָּסַב	
הָסַב	הָסַב	חָוִסַב
הָסַבִּי	הָסַבִּי	
מִסָּב נָסַב	מִסָּבָה נִסְבָּה	מִוָּסַב

Forms of Intens.  
*Act.*      *Pass.*      *Reflex.*  
 קָלַל      קָלַל      הִתְקַלַּל  
 קוּלַּל      קוּלַּל      הִתְקוּלַּל  
 קָלְקַל      קָלְקַל      הִתְקָלְקַל  
 like *Pi'el* &c. in the  
 Regular Verb.

## LAMED HE (LAM. YOD

	Qal	Niph.	Pi'el	Pu'al
<i>Perf. Sing.</i> 3 m.	פָּלַח	נִפְּלַח	פָּלַח	פָּלַח
3 f.	פָּלְחָה	נִפְּלְחָה	פָּלְחָה	פָּלְחָה
2 m.	פָּלַחְתָּ	נִפְּלַחְתָּ	פָּלַחְתָּ	פָּלַחְתָּ
2 f.	פָּלַחְתְּ	&c. נִפְּלַחְתְּ	&c.	&c.
1 c.	פָּלַחְתִּי	נִפְּלַחְתִּי		
<i>Plur.</i> 3 c.	פָּלְחוּ	נִפְּלְחוּ		
2 m.	פָּלַחְתֶּם	נִפְּלַחְתֶּם		
2 f.	פָּלַחְתֶּן	נִפְּלַחְתֶּן		
1 c.	פָּלַחְנוּ	נִפְּלַחְנוּ		
<i>Impf. Sing.</i> 3 m.	יִפְּלַח	יִפְּלַח	יִפְּלַח	יִפְּלַח
3 f.	תִּפְּלַח	תִּפְּלַח		
2 m.	תִּפְּלַח	תִּפְּלַח		
2 f.	תִּפְּלִי	תִּפְּלִי		
1 c.	אִפְּלַח	אִפְּלַח		
<i>Plur.</i> 3 m.	יִפְּלְחוּ	יִפְּלְחוּ		
3 f.	תִּפְּלִינָה	תִּפְּלִינָה		
2 m.	תִּפְּלְחוּ	תִּפְּלְחוּ		
2 f.	תִּפְּלִינָה	תִּפְּלִינָה		
1 c.	נִפְּלַח	נִפְּלַח		
<i>Imp. Sing.</i> 2 m.	פָּלַח	הִפְּלַח	פָּלַח	—
2 f.	פָּלִי	הִפְּלִי		
<i>Plur.</i> 2 m.	פָּלְחוּ	הִפְּלְחוּ		
2 f.	פָּלִינָה	הִפְּלִינָה		
<i>Juss.</i> 3 sing. m.	&c. יִפְּלַח	יִפְּלַח	יִפְּלַח	
<i>vav cons. impf.</i>	&c. וַיִּפְּלַח			
<i>vav cons. perf.</i>	וַיִּפְּלַחְתָּ	וַיִּפְּלַחְתָּ		
<i>Inf.</i>	פָּלַח	הִפְּלַח	פָּלַח	פָּלַח
<i>Inf. absol.</i>	פָּלַח	נִפְּלַח	פָּלַח	פָּלַח
<i>Pert. act.</i>	פָּלַח — פָּלַח	נִפְּלַח	מִפְּלַח	
<i>pass.</i>	פָּלְחוּהוּ	פָּלְחוּ		מִפְּלַח
<i>stat.</i>	פָּלַח — שָׁה	קָשָׁה		

AND VAV) VERBS. § 44.

Hithp.	Hiph.	Hoph.	Suffixes.
הִתְגַּלָּה	הִגְלָה	הֻגְלָה	<i>Perf. Sing.</i> 1 c. גָּלַיְתִי
הִתְגַּלְתָּה	הִגְלַתְּהָ	הֻגְלַתְּהָ	2 m. גָּלְתָּהּ
הִתְגַּלְתִּי	הִגְלִיתִי	הֻגְלִיתִי	2 f. גָּלְתְּךָ
			3 m. גָּלְתָּהּ
			3 f. גָּלְתֶּנּוּ
			<i>Plur.</i> 1 c. גָּלְתִּנִּי
			2 m. —
			2 f. —
			3 m. גָּלְתֶּם
יִתְגַּלָּה	יִגְלָה	יֻגְלָה	3 f. יִגְלֶנּוּ
			<i>Impf. Sing.</i> 1 c. יִגְלֶנִּי
			2 m. יִגְלֶתְךָ
			2 f. יִגְלֶתְךָ
			3 m. יִגְלֶתְהָ
			3 f. יִגְלֶתְהָ
			<i>Plur.</i> 1 c. יִגְלֶנּוּ
			2 m. —
			2 f. —
			3 m. יִגְלֶם
			3 f. —
הִתְגַּלָּה — גַּל	הִגְלָה הֻגַּל	—	<i>Imp. Sing.</i> 1 c. גַּלְנִי
			3 m. גַּלְתָּהּ
			3 f. גַּלְתְּךָ
			<i>Plur.</i> 1 c. גַּלְתִּנִּי
			3 m. גַּלְתֶּם
הִתְגַּלְתִּי	הִגְלִיתִי	הֻגְלִיתִי	
הִתְגַּלְתָּה	הִגְלִיתְּהָ	הֻגְלִיתְּהָ	
מִהִתְגַּלָּה	מִהִגְלָה	מִהֻגְלָה	

## TABLE OF MORE COMMON NOMINAL FORMS.

## I. FORMS FROM QAL, CHIEFLY PARTICIPIAL.

- 1)  $\bar{a}$ — $\bar{a}$  (a—*a*), קָטַל 1; adj. of quality, though also noun  
יָשָׁר *upright*, דְּבַר *word*.
- 2)  $\bar{a}$ — $\bar{e}$  (a—*i*), קָטַל 1; part. of Stat. verb, adj. of quality,  
זָקֵן *old*.
- 3)  $\bar{a}$ — $\bar{o}$  (a—*u*), קָטַל, קָטוּל 1; part. of Stat. verb, adj. of  
quality, קָטַן *little*, גָּדוּל *great*, יָרָא *fearing*.
- 4)  $\bar{e}$ — $\bar{a}$  (i—*a*), קָטַל 1; less common nominal form, לֵבָב  
*heart*.

With pure-long vowel in Second Syll.—

- 5)  $\bar{a}$ — $\hat{u}$  (a—*û*), קָטוּל 1; pass. part.;
- 6)  $\bar{a}$ — $\hat{i}$  (a—*î*), קָטִיל 1; also pass. part.; both also adj.
- 7)  $\bar{a}$ — $\hat{o}$  (a—*â*), קָטוּל 1; nominal form, שְׁלוֹמַם *peace*.
- 8)  $\bar{e}$ — $\hat{o}$ ,  $\bar{e}$ — $\hat{u}$  (i—*â*), קָטוּל, קָטַל, הַבְּזוּר *ass*, פְּתָב *book*;  
and so קָטִיל, קָטוּל, פְּסִיל *fool*, גְּבוּל *boundary*. In all these forms the strong  
pure-long vowel has reduced the preced-  
ing vowel to an indistinct sound.

With pure-long vowel in First Syll.—

- 9)  $\hat{o}$ — $\bar{e}$  ( $\hat{a}$ —*i*), קוּטַל 3; act. part.
- 10)  $\hat{o}$ — $\bar{a}$  ( $\hat{a}$ —*a*), קוּטַל 1; noun, עוֹלָם *age*.

## II. FORMS FROM QAL, CHIEFLY INFINITIVE.

With short vowel after the first rad., less commonly after  
the second.—

- 11) *a* (*qatl*) קָטַל, (קָטַל) 2, fem. קָטְלָה, (הַקָּטְלָה).
- 12) *i* (*qitl*) קָטַל, (קָטַל) 2, " קָטְלָה, (הַקָּטְלָה).
- 13) *o* (*u*) (*qotl*) קָטַל, (קָטַל) 2, " קָטְלָה, (הַקָּטְלָה).



## III. FORMS ALLIED TO THE INTENSIVE.

- 14)  $a--â$ ,  $a--ô$  ( $a--\hat{a}$ ), קָטָל, קְטוּל, adj. expressing *habit*, *occupation* &c. חַטָּא sinner, טָבָח cook.
- 15)  $a--î$ ,  $a--û$ , קָטִיל, קְטוּל, adj. of quality, in which the idea of intensity is not always prominent. צַדִּיק just, חַנוּן merciful.
- 16)  $i--ô$  ( $i--\hat{a}$ ), קְטוּל, שְׂכוּר drunken.
- 17)  $i--\bar{e}$ , קֵטַל 3; adj. expressing excess and defect, עִוֵּר blind.

## IV. FORMS WITH EXTERNAL AUGMENTATION (EXTENSIVE).

With preformative letters,  $m$ ,  $t$ , '—

- 18)  $i--\bar{a}$  ( $a--a?$ ), מִקְטָל 1, } Nouns expressing the *place* and  
 19)  $a--\bar{e}$  ( $a--i$ ), מִקְטֵל 3, } *instrument* of the action, and  
 also notions less precise, מִסְתָּר *hiding-place*, מַפְתֵּחַ *key*, מִשְׁפָּט *judgment*. The two forms given are perhaps most common, but words formed with  $m$  assume great variety of form, as  $i--ô$  ( $i--\hat{a}$ ),  $i--\bar{e}$ ;  $a--ô$  ( $a--\hat{a}$ ).
- 20)  $a--û$ , תִּקְטוּל, abstracts, and chiefly in weak verbs and of various forms.
- 21)  $a--\bar{a}$ , אִקְטַל 1; adj. אִכְזָב *lying*.

With affirmative letters,  $m$ ,  $n$ ,  $\hat{i}$ .

- 22)  $\bar{a}n$ ,  $\bar{a}m$ , קָטְלָן &c. 1; nominal forms. אִלְמָן *widower*, שִׁלְחָן *table*, אִרְלָם *porch*.
- 23)  $\hat{o}n$  ( $\hat{a}n$ ),  $\hat{o}m$  ( $\hat{a}m$ ), קָטְלוֹן &c., אִלְמָן *widowhood*, פְּתוּרָן *interpretation*. The  $n$  falling away the termin. becomes  $\hat{o}$ .
- 24)  $\hat{i}$ . The termin.  $i$  forms Gentilic and Patronymic words. עֵבְרִי *a Hebrew*, צִידוֹנִי *Sidonian*, and more rarely adj. from ordinary nouns, רַגְלִי *foot* (on foot), תַּחְתָּי *lower*.

The termination  $\hat{u}$  appears only in *fem.*  $\hat{u}th$   
 See following Table

## TABLE OF INFLECTION OF NOUNS.

## I. Words ending in a consonant:—

	<i>Mas.</i>		<i>Fem.</i>	
	<i>abs.</i>	<i>cons.</i>	<i>abs.</i>	<i>cons.</i>
<i>sing.</i>	סוּב	סוּבָּ	סוּבָּה	סוּבָּת
<i>plur.</i>	סוּבִים	סוּבֵי	סוּבוֹת	סוּבוֹת
<i>dual</i>	סוּבִים	סוּבֵי	סוּבָתִים	סוּבָתֵי

## II. Words ending in a vowel sound:—

<i>sing.</i>	נְבָרִי	נְבָרִי	נְבָרִית — רְבִיָּה	נְבָרִית — רְבִיָּה
<i>plur.</i>	נְבָרִים — רְבִיִּים	נְבָרֵי	נְבָרִיּוֹת	נְבָרִיּוֹת
<i>sing.</i>			מִלְכּוֹת	<i>id.</i>
<i>plur.</i>			מִלְכּוֹת	<i>id.</i>

Rem. 1. Besides words ending in a vowel sound, certain others may form the *fem.* by addition of the simple *Tav*. See First Decl.

2. The *plur. mas.* has sometimes ךֿ— as in Aramean.

## DECLENSION.

Many forms of Nouns contain unchangeable vowels, that is, vowels pure-long, or diphthongal, or unchangeable from position. These as they suffer no change in inflection do not seem to require classification. Or they might be called a First Declension, in which case the Declensions would amount in all to *four*. Indeclinable Nouns, i. e. Nouns that undergo no change in vowel, are such forms as those in Table p. 186, 187 numbered 8, 14, 15, 16, 20, 23, and a great number of other forms not given in that Table. If those Nouns with unchangeable vowels be assigned a place in the Classification and called a Declension, it is obvious that a form should be assumed as Paradigm which is essentially unalterable, and not such a word as סוּב which is a *Şegholate* and unaltered only accidentally.

The forms that suffer change are those having *tone-long* vowels. These vowels, having been rarely expressed by the Consonantal letters, § 2, may very generally be distinguished from pure long and diphthongal vowels which were very often so expressed. In general only *qameç* and *çere* are tone-long in nouns, *holem* being for the most part unchangeably long. In Verbs *holem* is changeable like *qam.* and *çere.*

The forms with Changeable vowels seem capable of being generalized under *three* classes, which may be called Declensions:—

*First Declension.* Words with  $\bar{a}$  ( $\frac{\cdot}{\text{—}}$ ) in the *Tone*, or in the *Pretone*, or in *both*.

*Second Declension.* Şegholates; i. e. words originally *monosyllabic*, with a short vowel, which stood generally after the *first* radical, though sometimes after the *second*.

*Third Declension.* The Act. participles Qal; and words ending like them in  $\bar{e}$  ( $\frac{\cdot}{\text{—}}$ ) and having the vowel of the *Pretone* unchangeable either by nature or position.

TABLE OF FIRST  
Words having *ā* in the *Tone*, or in

	1.		2.		3.	4.	
<i>sing.</i>	אֶשֶׁר	קֶטֶן	פָּקֶה	זָקֵן	בָּבֵד	גָּדוֹל	קָטוֹן
<i>cons.</i>	אֶשֶׁר			זָקֵן <sup>2</sup>	בָּבֵד <sup>3</sup>	גָּדוֹל	קָטוֹן
<i>pl.</i>	אֶשְׂרֵיהֶם	קֶטְנִים <sup>5</sup>		זָקְנִים		גָּדוֹלִים	&c.
<i>cons.</i>	אֶשְׂרֵי			זָקְנֵי		גָּדוֹלֵי	
<i>du.</i>	אֶשְׂרֵיהֶם	כְּנָפִים				&c.	
<i>cons.</i>	אֶשְׂרֵי	כְּנָפָי <sup>1</sup>				מִתּוֹק <sup>6</sup>	
<i>fem.</i>	אֶשְׂרָהּ	קֶטְנָה <sup>5</sup>		זָקְנָה	בָּרְכָה <sup>4</sup>	מִתּוֹקָה	&c.
<i>cons.</i>	אֶשְׂרָתָּהּ			זָקְנָתָּהּ	בָּרְכָתָּהּ		
<i>pl.</i>	אֶשְׂרֹתָיִם			זָקְנֹתָיִם	בָּרְכֹתָיִם		
<i>cons.</i>	אֶשְׂרֹתָיִם			זָקְנֹתָיִם	בָּרְכֹתָיִם		
<i>du.</i>	אֶשְׂרֹתָיִם						
<i>cons.</i>	אֶשְׂרֹתָיִם						
1st Gutt.	<i>sing.</i>	הָכֵם	אֲדָמָה			עֵמֶק	
	<i>cons.</i>	הָכֵם	אֲדָמָת			עֵמֶק	
	<i>pl.</i>	הָכָמִים	אֲדָמוֹת			עֵמְקִים <sup>5</sup>	
	<i>cons.</i>	הָכָמִי	אֲדָמוֹת			עֵמְקֵי	
2nd Gutt.	<i>sing.</i>	נָהַר	צִעָקָה				בְּאֵלָהּ <sup>5</sup>
	<i>cons.</i>	נָהַר	צִעָקָת				&c.
	<i>pl.</i>	נְהָרִים					
<i>cons.</i>	נְהָרֵי						
3rd Gutt.	<i>sing.</i>	רָשַׁע		שְׂמִינָה		גְּבִיָּה	קְרוֹא
	<i>cons.</i>	רָשַׁע		שְׂמִינָה		גְּבִיָּה	
	<i>pl.</i>	רָשָׁעִים		שְׂמִינֹתָיִם		גְּבִיּוֹתָיִם	
	<i>cons.</i>	רָשָׁעֵי		שְׂמִינֹתָיִם	שְׂמִינֹתָיִם <sup>4</sup>		
ע"ו	<i>sing.</i>	קָם		מִת		טוֹב	סוֹר
	unchangeable vowels.						
ע"צ	<i>sing.</i>	קָל	הָם		מָה		
	<i>uff.</i>	קָלִים	הָמִים				
ל"ה	<i>sing.</i>	יָפָה	יָפָה	עָנָו	שָׁלוֹ	שָׁלוֹה	גְּלוּי
	<i>cons.</i>	יָפָה	יָפָת				גְּלוּי
	<i>pl.</i>	יָפִים	יָפוֹת	עָנָוִים			גְּלוּיִם
	<i>cons.</i>	יָפֵי	יָפוֹת	עָנָוֵי	שָׁלוּי <sup>1</sup>		גְּלוּיֵי

DECLENSION.

the *Pretone*, or in both. § 18.

5.	6.	7.	8.	9.	10.
פָּקִיד	לָבַב	עוֹלָם	מִשְׁמֵר	נִכְבֵּד	זָפְרוֹן קָטָל (á)
פָּקִיד	לָבַב	עוֹלָם	מִשְׁמֵר		קָטָל
&c.	לְבָבִים	עוֹלָמִים	מִשְׁמָרִים	נִכְבְּדִים <sup>5</sup>	זָכְרָנִים קָטָלִים
	לְבַבִּי	עוֹלָמִי	מִשְׁמָרִי	נִכְבְּדִי	זָכְרָי קָטָלִי (קָטָלִי)
		&c.			
	לְבָבוֹת	הַיְכָל	מִשְׁמָרָה } <sup>7</sup>	נִקְטָלָה } <sup>7</sup>	קָטָלָה } <sup>7</sup>
		הַיְכָל	מִשְׁמָרֹת } <sup>7</sup>	נִקְטָלָת } <sup>7</sup>	קָטָלָת } <sup>7</sup>
	לְבָבוֹת	הַיְכָלִים	מִשְׁמָרָת	נִקְטָלַח } <sup>7</sup>	
		הַיְכָלֵי	מִשְׁמָרוֹת	נִקְטָלַח } <sup>7</sup>	
		&c.	מִשְׁמָרוֹת		
			מֵאֲכָל	מֵאֲכָלָת } <sup>7</sup>	
			מֵאֲכַל	מֵאֲכָלָת	
			מֵאֲכָלִים	מֵאֲכָלוֹת	
			מֵאֲכָלֵי	מֵאֲכָלוֹת	
					חָרַשׁ
					חָרַשׁ
					חָרַשִׁים
					חָרַשֵׁי
פָּרִיא	צִלְע <sup>8</sup>		מִשְׁמֵעַ	מִשְׁמֵעַת } <sup>7</sup>	
	צִלְעַ			מִשְׁמֵעוֹת	
שִׁים			מִקוֹם	מִמְנַחָה } <sup>6</sup>	
			מִקוֹם	מִמְנַחָה	
			מִסֵּב	מִמְנַחָה cons. mā	
			מִסְבּוֹ	מִמְנַחָה	
נָקַד			מִקְנָה	מִקְנָה	
נָקַד			מִקְנָה		
נָקַדִים			מִקְנָיִם		
נָקַדֵי			מִקְנָיֵי		

## ADDITIONAL NOTES ON FIRST DECLENSION,

p. 188, 189.

The Declension consists of words having tone-long *a* ( $\bar{a}$ ), in the *Tone*, or in the *Pretone*, or in *both*.

A very few forms without  $\bar{a}$  are inflected in the same way, viz. some forms with  $\bar{e}$  ( $\bar{e}$ ) in the pretone and an unchangeable sound in the tone. The chief are the *part. Hiph.* of Verbs  $\text{י"ו}$  and  $\text{ע"ע}$ ,  $\text{מִרְיָם}$  (for *mā-qîm*); the numeral  $\text{שְׁנַי}$  *second*;  $\text{מִצֵּבֶה}$  *crib* (sometimes). See Rules for Declens. § 18.

1. The *new* vowel arising when two indistinct sounds come together, is usually *i* ( $\bar{i}$ ) but sometimes the word resumes its original sound, § 6. 2 d.

2. In words of form 2., the final vowel of *cons.* is *a* ( $\bar{a}$ ), which alone of the short vowels can stand in the final shut accented syll. § 6. Rem. 2 *bc*. See § 18. Rem., and comp.  $\text{אֶבֶל}$  Ps. 35. 14; sometimes  $\bar{e}$  ( $\bar{e}$ ) is retained unaltered, Gen. 25. 26; Ps. 69. 3.

3. Several words, particularly in form 2., have in *cons.* the short vowel after the *first* radical, i. e. assume the Segholate form, Second Declens.; and some have both forms. Exx.  $\text{גֵּרַר}$  *wall*,  $\text{כַּתֵּף}$  *shoulder*,  $\text{יָרֵךְ}$  *thigh*,  $\text{כֶּבֶד}$  *heavy* (both),  $\text{עָרַל}$  *uncircumcised* (both),  $\text{אָרָה}$  *long* (abs. not occurring); so in form 6.,  $\text{צִלְעַ$  *side*,  $\text{שָׁעַר}$  *hair* (both); and even in form 1.,  $\text{עָשָׂן}$  *smoke* (both),  $\text{שָׂכַר}$  *hire* (both)? Compare also Ezek. 18. 18; Deut. 31. 16.

4. Many words of form 2., retain the vowel  $\bar{e}$  ( $\bar{e}$ ) under inflection, as in the *cons. plur.*, as  $\text{הִפְּעָה}$  *desiring*,  $\text{שָׁכַח}$  *forgetting*,  $\text{יָשָׁן}$  *sleeping*,  $\text{אֲבֵל}$  *mourning*; particularly feminines, as  $\text{בְּרִיכה}$  *a pool*,  $\text{אֲבֵדָה}$  *loss*,  $\text{גְּנֵבָה}$  *theft*,  $\text{עֲרֵמָה}$  *heap*,  $\text{שָׂרִפָה}$  *burning*, and probably a number of others which do not happen to occur in *cons.* state or with Suffixes. With regard to many of these words it may be impossible to say whether they are of the First or Second Declens.; for ex.  $\text{בְּרִיכה}$  *a pool* is not improbably a segholate of 2nd class, Arab. *birkat*.—Some words have both forms, as  $\text{שִׂמְחָה}$  *rejoicing*.

5. Instead of retaining the tone-long vowel under inflection, words not unfrequently adopt the sharp short vowel, § 6., 3, and double the following consouant, since a short vowel and Dagesh

is equivalent to a tone-long vowel. This form of inflection is most common with vowels of *first* and *third* classes; exx. a) words in *a*, קָטָן *little*, pl. קְטַנִּים, so גָּמַל *camel*, עֶזְבָּב *idol*, אֹפֶן *wheel*, שׁוֹשַׁן *lily*, מְרַחֵק *distance*, מְחַשֵּׁה *darkness*, מְשַׁבֵּב *height* &c.; b) words in *o*, עֵירָם *naked*, pl. עֵירָמִים, so אָרֶם *red*, אָרָה *long*, עֵצֶק *deep*, עֵגֶל *round*, עֲנָנָה *delicate* &c.; and even words with *û*, as חֲרוֹל *nettle*. This method of inflection is very common c) in words that double the last consonant, as רֵעֵנָה *green*, pl. רֵעֲנָנִים, so שְׁאֵנָה *quiet*, אֲרָמָה *reddish*, יִרְקָה *greenish*, אֲהֵנָה *gift* &c.; and also in words extended not by reduplicating their own letter but by the addition or insertion of an alien letter, as עֲקָרָה *scorpion*, pl. עֲקָרָבִים, so הַרְטָם *magician*, קָרָה *axe*, חֲשָׁמָה *noble* &c. Naturally d) the sharp termination *el* inflects in this way, בְּרֹזֶל *iron*, בְּרֵזֶל *orchard*, בְּרֹזֵי &c.; and words in *a* may thin this letter to *i*, as גַּלְגַּל *a wheel*, מוֹרֵג *a threshing wain*, pl. גַּלְגָּלִים &c. Some of the above words shew that even in the *Absolute* the short vowel has maintained itself against the law of tone-lengthening, § 6.

6. The termination *ô* often becomes *û* in inflection. Comp. *niph.* of ע"ז § 40 and *Nouns* § 41.

7. Specimens of the *segholate feminines* arising from the addition of simple *Tav* § 29. 2 are given here rather than in *Second Decl.* for obvious reasons. With regard to such a word as זְאֵבָה doubt may arise whether it be not a *fem.* of *3rd Decl.* זְאֵבָה, though its *plur.* be as given. See *3rd Decl. Add. note 2.*

8. The few *Monosyllabic* words belonging to this Declension are probably from stems *Lam. He*, such as יָד *hand*, דָּם *blood*, דָּג *fish*, שָׁר *breast*, עַד *eternity*, עֵץ *tree*. See *Table of Irreg. Nouns.*

TABLE OF SECOND DECLENSION.

Monosyllabic words with short vowels. § 29.

		A Class.		I Class.		U Class.	
<i>sing.</i>	בְּנֵיךָ	בְּנֵיךָ	בְּנֵיךָ	בְּנֵיךָ	בְּנֵיךָ	בְּנֵיךָ	בְּנֵיךָ
<i>cons.</i>	"	"	"	"	"	"	"
<i>pl.</i>	בְּנֵיכֶם	בְּנֵיכֶם	בְּנֵיכֶם	בְּנֵיכֶם	בְּנֵיכֶם	בְּנֵיכֶם	בְּנֵיכֶם
<i>cons.</i>	בְּנֵיכֶי	בְּנֵיכֶי	בְּנֵיכֶי	בְּנֵיכֶי	בְּנֵיכֶי	בְּנֵיכֶי	בְּנֵיכֶי
<i>du.</i>	בְּנֵיכֶם <sup>3</sup>	בְּנֵיכֶם <sup>3</sup>	בְּנֵיכֶם <sup>3</sup>	בְּנֵיכֶם <sup>3</sup>	בְּנֵיכֶם <sup>3</sup>	בְּנֵיכֶם <sup>3</sup>	בְּנֵיכֶם <sup>3</sup>
<i>cons.</i>	בְּנֵיכֶי	בְּנֵיכֶי	בְּנֵיכֶי	בְּנֵיכֶי	בְּנֵיכֶי	בְּנֵיכֶי	בְּנֵיכֶי
<i>fem.</i>	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת
<i>cons.</i>	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת
<i>pl.</i>	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת
<i>cons.</i>	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת
1st Gutt.	<i>sing.</i>	בְּנֵיכֶם <sup>1</sup>	בְּנֵיכֶם <sup>1</sup>	בְּנֵיכֶם <sup>1</sup>	בְּנֵיכֶם <sup>1</sup>	בְּנֵיכֶם <sup>1</sup>	בְּנֵיכֶם <sup>1</sup>
	<i>pl.</i>	בְּנֵיכֶם <sup>2</sup>	בְּנֵיכֶם <sup>2</sup>	בְּנֵיכֶם <sup>2</sup>	בְּנֵיכֶם <sup>2</sup>	בְּנֵיכֶם <sup>2</sup>	בְּנֵיכֶם <sup>2</sup>
2nd Gutt.	<i>cons.</i>	בְּנֵיכֶי	בְּנֵיכֶי	בְּנֵיכֶי	בְּנֵיכֶי	בְּנֵיכֶי	בְּנֵיכֶי
	<i>sing.</i>	בְּנֵיכֶם <sup>1</sup>	בְּנֵיכֶם <sup>1</sup>	בְּנֵיכֶם <sup>1</sup>	בְּנֵיכֶם <sup>1</sup>	בְּנֵיכֶם <sup>1</sup>	בְּנֵיכֶם <sup>1</sup>
2nd Gutt.	<i>suff.</i>	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת
	<i>pl.</i>	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת
<i>cons.</i>	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת	בְּנֵיכֶת

"בא"



3rd (Gutt.)	<i>sing.</i>	זָרַע	שָׁבִיעַ	תָּשַׁע	רַמְזָה	רַמְזָה
	<i>cons.</i>	"	שָׁבִיעַ	תָּשַׁע <sup>4</sup>	רַמְזָה	רַמְזָה
ע"ו	<i>suff.</i>	זָרַעֶיךָ	שָׁבִיעֶיךָ	תָּשַׁעֶיךָ	רַמְזָה	רַמְזָה
	<i>pl.</i>	זָרַעִים	שָׁבִיעִים	תָּשַׁעִים	רַמְזָה	רַמְזָה
	<i>sing.</i>	בָּנִית	שׁוֹר		סוּס	שׁוֹק
	<i>cons.</i>	בָּנוֹת	"		סוּסִים	שׁוֹקִים
	<i>suff.</i>	בָּנוֹתֵי	אֹרְיִים		סוּסֵי	שׁוֹקֵי
ע"י	<i>pl.</i>	בָּנוֹתִים	שׁוֹרִים		סוּסִים	שׁוֹקִים
	<i>cons.</i>	בָּנוֹתַי	שׁוֹרַי		סוּסֵי	שׁוֹקֵי
	<i>sing.</i>	בָּנִית	אֹד	פָּיל		
	<i>cons.</i>	בָּנוֹת	אֹדִים	פָּילִים		
	<i>pl.</i>	בָּנוֹתַי	אֹדֵיךָ	פָּילֶיךָ		
ע"ע	<i>sing.</i>	עָם	אֶל	סָפָה	חַק	חַקֵּךָ <i>f.</i>
	<i>aff.</i>	עַמִּי	אֶלַי	סָפָי	חַקֵּךָ	חַקֵּךָ
ל"ו	<i>sing.</i>	(שָׁלוֹ)	שָׁלוֹ	זָבִי	חַקֵּךָ	חַקֵּךָ <i>f.</i>
	<i>aff.</i>	שָׁלוֹי	אֶרְבִּי	זָבִי	חַקֵּךָ	חַקֵּךָ
	<i>pl.</i>	שָׁלוֹיִם	אֶרְבֵּי	זָבִי	חַקֵּךָ	חַקֵּךָ
	<i>cons.</i>	שָׁלוֹיִם	אֶרְבֵּיךָ	זָבִי	חַקֵּךָ	חַקֵּךָ
						חַקֵּךָ <i>du.</i>
						חַקֵּךָ

## ADDITIONAL NOTES ON SECOND DECLENSION,

p. 192, 193.

The Declension consists of **Monosyllabic Words** having a short vowel after the first radical. Through the weight of the accent the short vowels  $\text{—} (\text{—})$  and  $\text{—} (\text{—})$  become  $\text{—}$  and  $\text{—}$  and a furtive *Seghol* slides in before the last radical. The words thus become dissyllabic and penacute. Thus—

Rule 1. The dissyllabic form appears when third radical is final.

2. Inflectional additions permit the primary form *qaṭl*, *qiṭl*, *qoṭl* to appear;

3. Which it does everywhere except in *Plur.* The *Plur.* takes pretonic  $\text{—}$  like words of First Declens.

1. Some of this class of words have the short vowel after the *second* radical, but the method of inflection is the same as in the ordinary form. All Infinitives have the vowel after the second radical. In many words, however, which seem to have been originally of this form, the vowel has become fixed in its place after the *second* radical and is treated as unchangeable. See First Decl. Add. Note 4.

2. Again when the vowel is after the *second* letter it may retain its place, not by becoming unchangeably long, but by duplication of the final consonant, as in First Declens. See there Add. Note 5.

3. Many words having first vowel *Seghol* in the uninflected form have *i* ( $\text{—}$ ) under inflection, and in the oblique forms are thus not to be distinguished from words of the *second* class. It is the practice of the best Grammarians, certainly, to consider such words to be of the *first* (or *A*) class, with their *a* ( $\text{—}$ ) thinned to *i* ( $\text{—}$ ), a refinement which thus must have taken place in a very large number of words. It seems not impossible, however, that the *Seghol* in many of these words, may be a real *second* class vowel, and consequently the words

Segholates of the second form. For *first*, some of these words have an alternative form with *çere*; and *second*, very many of them are derivatives from *Intransitive* verbs, which usually give Segholates of second (or third) class. Comp. § 29.

For *i* (ֿ) there occasionally appears *e* (ֿ); and for *o* (ֿ) also *u* (ֿ).

The word שָׁבַע may be of *first* class, *a* being thinned to *e*.

4. A few Segholates, chiefly of those having their third radical a guttural, prefer in the *cons.* forms with the short vowel after *second* radical, as in First Declens. (see the converse there Add. Note 3). For ex. נָטַע, סָחַר, קָדַר from נִטַּע, סִחַר, קִדַּר, and the numerals *seven* and *nine*, § 48. Some have both forms, e. g. along with the ordinary forms וָרַע and אָנַר.

5. A very few *plur. abs.* are formed without the pretonic *â* (ֿ), e. g. the numerals *twenty*, *seventy*, *ninety*, and some other words of which the *sing.* does not occur, e. g. בִּשְׁבָנִים *pistaccio nuts*, comp. Josh. 13. 26, הַבְּנִיִּם *ebony*, אֲשַׁקְמִים *sycamores*.

6. The derivatives from verbs ל"ה (i. e. ל"י and ל"י) exhibit many anomalies, examples of which are seen in the *exx.* given, but only Reading or the Concordance can teach the full details.

## ADDITIONAL NOTES ON THIRD DECLENSION.

The participles active and other words ending in  $\bar{e}$  (çere), with a vowel unchangeable, either from quality or position, in the pretone, may be considered a class by themselves, and called a *Third Declension*.

Rule 1. The final  $\bar{e}$  (—), when by inflection it falls into an open unaccented syllable, is lost, becoming sh'va; and of course in a shut or half open syllable it becomes short,  $e$  or  $i$  (— or —).

2. In the const.  $\bar{e}$  (—) remains or becomes  $a$  (—).

<i>sing.</i>	קָטַל	מִקְטַל	מִקַּל	מִסְפֵּד	מִדְרָבֵץ	
<i>cons.</i>	קָטַל	מִקְטַל	מִקַּל	מִסְפֵּד <sup>1</sup>	מִדְרָבֵץ <sup>2</sup>	
<i>voc. suff.</i>	קָטְלִי	מִקְטְלִי	מִקְלִי	&c.	&c.	
<i>cons. suff.</i>	קָטְלָה	מִקְטְלָה	מִקְלָם		מִסְפֵּד	
<i>f.</i>	קָטְלָה } קָטְלָה }	מִקְטְלָה <sup>3</sup>	מִקְלָה <sup>3</sup>	מִצְבָּה } מִצְבָּה }	מִסְפֵּדָה <sup>3</sup>	[מִגְלָה <sup>4</sup> ]
<i>cons.</i>	קָטְלָה		הִצְבָּה	מִצְבָּה }	"	"
<i>suff.</i>	קָטְלָהִי			מִצְבָּה }	מִסְפֵּדָהִי	מִגְלָהִי
<i>pl.</i>	קָטְלוּ		הִצְבִּיחוּ	מִצְבִּיחוּ	מִסְפֵּדוּ	מִגְלָלוּ

1. In participial words  $\bar{e}$  (—) generally remains in cons., rarely becoming  $a$  (—), Deut. 32. 28, except before Gutturals, though it may remain even before them 2 Kings 7. 10. In other words — is the prevailing vowel, though — may be found, מִפְתָּח Is. 22. 22, מִקַּל Gen. 30. 37.

2. In the hurried construct and with strong fem. additions, the — of the pretone is frequently thinned to —, and the words are not to be distinguished from corresponding parts of the form *miqtāl*, of first declension. Occasionally the consciousness of derivation from *maqtēl* becomes entirely lost, and the inflection proceeds upon the type *miqtāl*, e. g. מִזְלָג *fork*, plur. מִזְלָגוֹת. Sometimes both forms appear, מִעֲבָרוֹת and מִעֲבָרוֹת from a sing. only found in cons. מִעֲבָר, the abs. of which may have ended in  $\bar{a}$  or  $\bar{e}$ . The task of the Lexicographer here is nowise easy.

3. The law of inflection of this class of words extends itself to the fem., which however commonly adopts the segholate ending, § 29. But in the fem. the long  $\bar{a}$  shews a considerable proclivity to remain, as in *first* declens. (see there Add. note 4); e. g. in participial forms which have become substantives, and in words having abstract meaning, as יִלְדָה *she who bears*, בְּגָדָה *traitoress*, מְכַשֶּׁפָה *enchantress*, שְׂיִמְמָה *the desolate*, הַזְּעֵבָה *abomination*, מַהְפֵּכָה *overthrow*, תְּרֵדָה *deep sleep* &c. The  $\bar{e}$  remains even in masculines in pause. Also in the two words שְׁשֵׁנִי, רֵבֵעִי *of the third, of the fourth, generation*.

These remarks, without enumeration of all particulars, may suffice to indicate the lines in which exceptions shew themselves.

4. The vowel  $\bar{o}$  (—) in nouns, except in third class of segholates, is usually unchangeable. Even when, from formation of *fem.* by adding the simple *Tav*,  $\bar{o}$  arises out of  $\hat{o}$  or  $\hat{u}$ , it usually gives place to these vowels again in the *plur.*, § 29. 2. In a few nouns however with this fem. ending, and in some others, the vowel  $\bar{o}$  is treated like  $\bar{e}$  of this *third* declension, in the same way as it is in verbs; e. g. גְּלִילָה plur. גְּלִילוֹת, מַחְלָקָה plur. מַחְלָקוֹת, כְּתָנִים plur. כְּתָנוֹת, אֲרָמוֹן plur. אֲרָמוֹנוֹת, שְׂבָלֹת plur. שְׂבָלִים, צִפְרִי plur. צִפְרִים; probably the last is from a sing. *šippōreth*. and even 'arm<sup>e</sup>nōth may imply a sing. 'armōneth.

## TABLE OF SOME COMMON IRREG. NOUNS.

- אב *father, cons.* אָבִי, *my f.* אָבִי, *thy f.* אָבִיךָ, *his f.* אָבִיו  
or אָבִיו, *her f.* אָבִיךָ, *your f.* אָבִיהֶם, *their f.* אָבִיהֶם &c.,  
*plur.* אֲבוֹת.
- אח *brother, cons. s.* אָחִי, *cons. pl.* אָחִי; with four heavy  
suff. to sing. like *father.* *My b.* אָחִי &c., *pl.* אָחִים,  
אָחִי &c. but אָחִיו.
- אחות *sister, cons.* אָחוֹת, *suff.* אָחוֹתִי &c.; *pl.* with *suff.* אָחוֹתַי,  
אָחוֹתֵיכֶם, אָחוֹתֵינוּ.
- איש *man, a form thinned from* אִישׁ; *pl.* אֲנָשִׁים, *cons.* אִישִׁי;  
also rarely אִישִׁים.
- אשה *woman, wife (i. e. אִשָּׁה or אִשְׁתָּה), hence cons.* אִשְׁתִּי,  
*my w.* אִשְׁתִּי; *pl.* נָשִׁים 1, *cons.* נָשִׁי. Ez. 23. 44 אִשְׁתִּי.
- אמה 1 *maid, pl.* אֲמָהוֹת 1, *suff.* אֲמָתִי.
- בית 2 *house, cons.* בַּיִת, *pl.* בָּתַיִם, probably *bâttim, cons.*  
בָּתַי.
- בן 3 *son, cons.* בֶּן, בָּן (also בְּנֵי with *cons. termi-*  
*nation*); *suff.* בְּנֵי, בְּנֵיךָ &c.; *pl.* בָּנִים 1, *cons.* בְּנֵי, *suff.*  
בְּנֵי &c.
- בת 2 *daughter, my d.* בָּתַי (for בְּתָרִי &c.); *pl.* בָּנוֹת 1.
- דוד *father-in-law, like* אב.
- יום 2 *day (i. e. יוֹם), pl.* יָמִים (for "יָמִי"); *cons.* יָמִי.
- כלי *vessel, suff.* כְּלֵיךָ; *pl.* כְּלֵים, *cons.* כְּלֵי, *suff.* כְּלֵי.
- מים *pl. water, cons.* מַיִם, מַיִמִּי, *suff.* מַיִמִּי &c.
- עיר 2 *city, pl.* עָרִים, *cons.* עָרֵי.
- פה *mouth, cons.* פִּי, *my m.* פִּי, פִּיךָ, פִּיו and פִּיָּהּ, פִּיָּהּ,  
פִּיהֶם &c. like אב; *pl.* פִּים.
- ראש 2 *head, pl.* רָאשִׁים, *cons.* רָאשִׁי.
- שם *name, suff.* שְׁמִי, שְׁמֵיךָ &c. *Pl.* שְׁמוֹת, *cons.* שְׁמוֹת.

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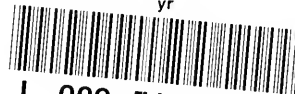
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